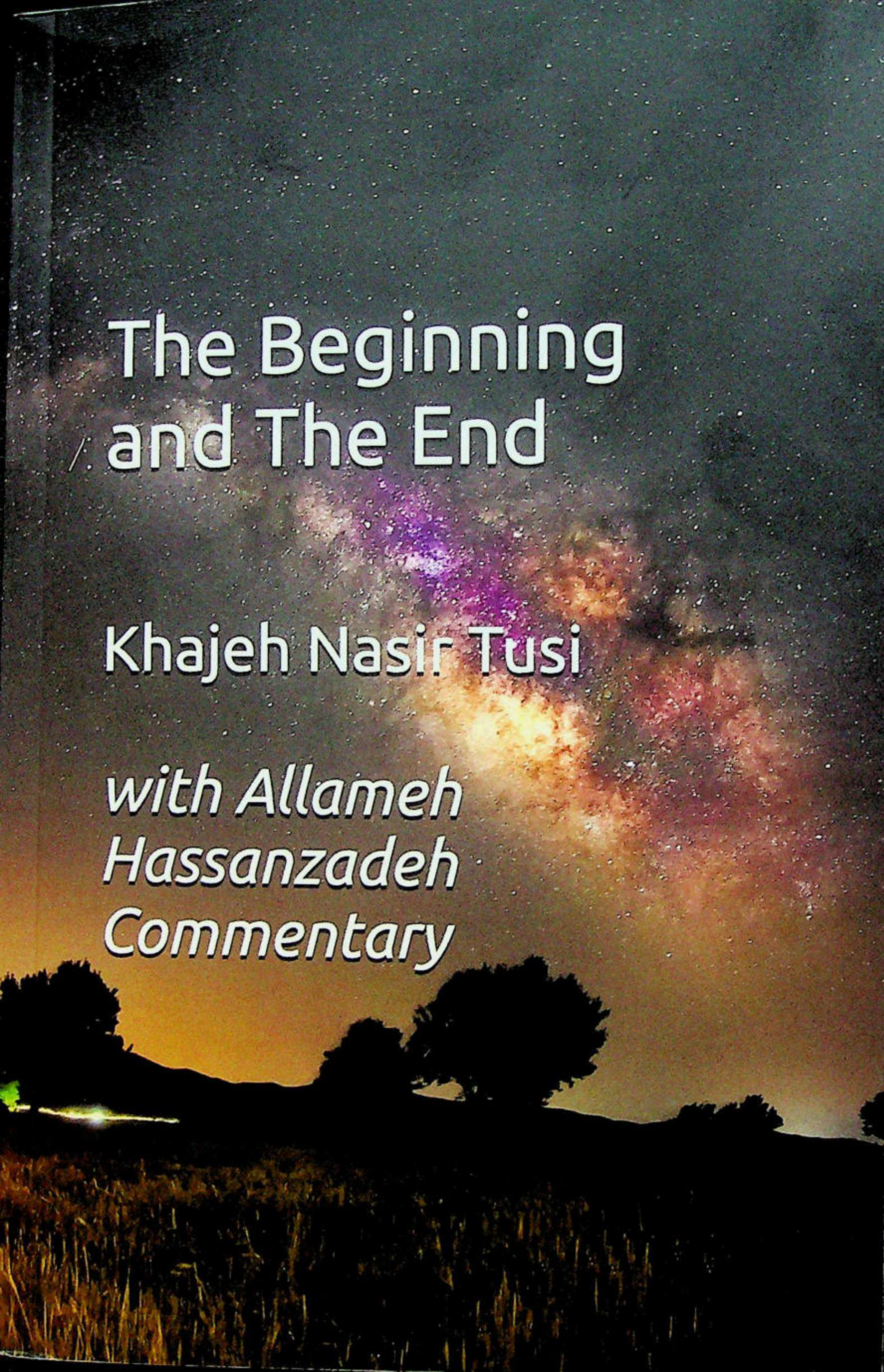

The Beginning and The End

Khajeh Nasir Tusi

with Allameh Hassanzadeh Commentary

A concise essay on the Origin and Resurrection written by Khajeh Nasir Tusi about 800 years ago (1201–1274). In it, he presents a mystical-philosophical interpretation of the fundamentals of Islamic thought. This treatise was written in 20 chapters at the request of one of his friends who wanted to know about the Hereafter. It essentially describes the conditions of humans in this world and the Hereafter, The beginning and the end, Heaven, Hell, Angels, Rewards, Punishments, Justice, time and place of the Day of Judgement.

The book starts with this statement: "Praise All to the Creator, who is the beginning and the end of all things, yet He is everything". This concise statement at the start of the book about the unity of existence is incredibly eye-catching in addition to the overall material, which is designed for the taste of mystics. Allameh Hassanzadeh (1928-2021) made some commentaries. Muhammad Me'marian then explained it in depth during weekly lectures (2002-2004). Finally, it is translated from Persian to English by his students (2022-2023).

This book has many manuscripts that are kept in the library of the British Museum, as well as in the libraries of Iran, Pakistan, and Egypt. Reading this book will help you learn about the Resurrection in the Quran, which is further confirmed by revelations.

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The Beginning and The End

Khajeh Nasir al-Din Tusi
With Allameh Hassanzadeh Amoli commentary

Explained by Mohammad Mahdi Me'marian

"The Beginning and the End" is a book authored by Khajeh Tusi (1201-1271). Allameh Hassanzadeh (1928-2021) made some commentaries. Muhammad Me'marian then explained it in depth during weekly lectures (2002-2004). Finally, it is translated from Persian to English by his students (2022-2023).

Dedicated to Imam of our Time, Imam Mahdi (AJ)

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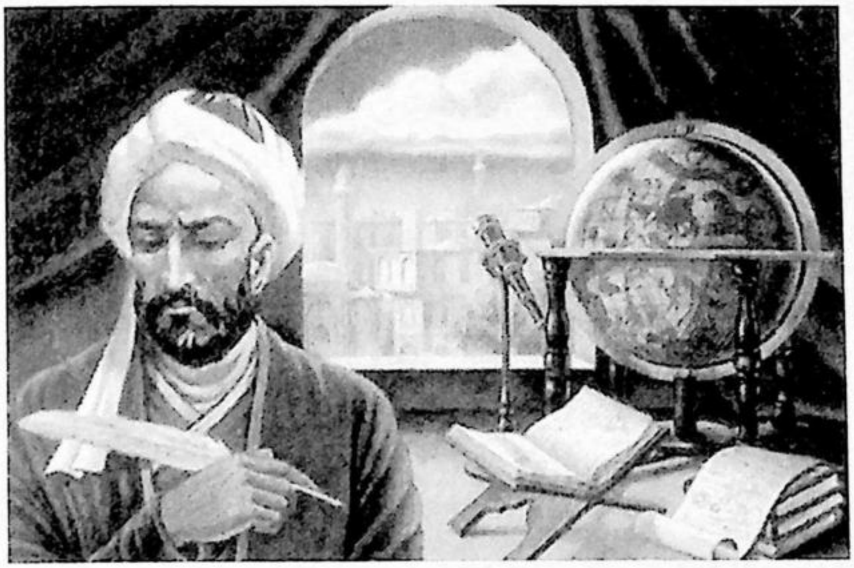
Nasir al-Din Tusi (1201—1274)



Khajeh Nasir al-Din Tusi was the most recognized scholar in Islamic territories throughout the 13th century. Tusi's publications cover topics such as astronomy, ethics, history, law, logic, mathematics, medicine, philosophy, religion, poetry, and popular sciences. Tusi was born in 1201 in Tus and died in 1274 in Baghdad. Apart from what he says in his autobiography, Contemplation and Action (Sayr wa Suluk), nothing is known about his infancy and early schooling.

Scholars and historians are unanimous in their belief that he was a Shia 12 Imam Muslim. He refers to the Twelve Imams and the requirement of their infallibility in the majority of his theological publications. One of Khajeh's most notable accomplishments was the construction of a vast library at the Maragheh observation area. He brought numerous magnificent and helpful books seized from Baghdad, Damascus, Mosul, and Khorasan. Khajeh dispatched operatives throughout the surrounding area to purchase and deliver scientific literature to him. They would buy any helpful and scientific book they came across. His library had over 400,000 volumes.

Tusi's major works are the following: (1) Astronomy: al-Tadhkira fi 'ilm al-hay'a; Zij Ilkhani; Risala-yi Mu'iniyya and its commentary. (2) Ethics: Gushayish-nama; Akhlaq-i Muhtashami; Akhlaq-i Nasiri, 'Deliberation 22' in Rawda-yi taslim and a Persian translation of Ibn Muqaffa''s al-Adab al-wajiz. (3) History: Fath-i Baghdad, which appears as an appendix to Tarikh-i Jahan-gushay of Juwayni (London, 1912-27), vol. 3, pp. 280-92. (4) Jurisprudence: Jawahir al-fara'id. (5) Logic: Asas al-iqtibas. (6) Mathematics: Revision of Ptolemy's Almagest; the epistles of Theodosius, Hypsicles, Autolucus, Aristarchus, Archimedes, Menelaus, Thabit b. Qurra and Banu Musa. (7) Medicine: Ta'liqa bar qunun-i Ibn Sina and his correspondences with Qutb al-Din Shirazi and Katiban Qazwini. (8) Philosophy: refutation of al-Shahrastani in Musara'at al-musari'; his commentary on Ibn Sina's al-Isharat wa'l-tanbihat which took him almost 20 years to complete; his autobiography Sayr wa suluk; Rawda-yi taslim and Tawalla wa tabarra. (9) Theology: **"Aghaz wa Anjam" (The Beginning and The End)**; Risala fi al-imama and Talkhis al-muhassal and (10) Poetry: Mi'yar al-ash'ar.

Allameh Hassan Hassanzadeh Amoli

Hassan Hassanzadeh Amoli (Born: Amol, 1921-2021), also known as Allameh Hassanzadeh, is a 12 Imami Shia Persian theologian, philosopher, and mystic. He wrote extensively in the fields of philosophy, mysticism, mathematics, astronomy, Persian, and Arabic literature. He had also produced descriptions and rectified some of the most important philosophical and mystical works, including Isharat, Shifa from Avicenna, and the explanation of Fusus al-Hakam from Ibn Al-Arabi. Islamic philosophy and mysticism, according to Hassanzadeh Amoli, are on the same path. He also believed that the Quran, philosophy, and mysticism say the same thing and they are not against each other. He believed that the assumption that Islamic philosophy is Greek is inaccurate because Muslim thinkers have refined and matured pre-Islamic philosophers' views.

He has written works in jurisprudence, philosophy, ethics, mysticism, religious wisdom, theology, mathematics, astronomy, Arabic and Persian literature, natural sciences, ancient medicine, alien and esoteric sciences, and so on, but the majority of his works and ideas are based on the Quran, Philosophy, and mysticism. He has over 180 books, several of which were named books of the year.

In answer to a letter asking for his biography, Allameh Hassanzadeh said in his book "Thousand and One Words": "Greetings and greetings: The scholars of knowledge know how useful the revival of the books and translations of the great scientists is for all classes of society. It is valuable in every manner, but what can this least say about myself that it is neither an author worthy of praise nor an author worthy of praise? He has not opened a complicated or solved an issue in his own words. He is not a man who believes in reconciliation or divorce. He has not attained nor benefitted from a position. As this poem is true for me: "No flowers, no leaves, no fruits, no shade - I wonder what the farmer planted me for".

My life has passed fifty years, and I have not yet passed away from the Hayula intellect, however, God Almighty stated, "**When you are greeted with a greeting, respond with a better greeting or return it**" (An-Nisa:86). The Great Imam, Imam Jafar bin Muhammad al-Sadiq (A), the great protector of Allah, decreed that "the answer to the written letter is obligatory as a greeting," therefore these few phrases are written:

In Amol, which has always had religious academics from ancient times, I acquired my early education from the good presence of the clergy of that city, who have all left this world and rested beside the compassion of the Lord of the worlds. Until I started teaching some beginning texts in Amol. After that, I came to Tehran in Shahrivar 1329 (1950) and studied for a few years in the school of Haj Abul-Fath (R) and the rest of the books on the description of Lam'ah and from the general and special rules to the end of the hardcover in the presence of Ayatollah Agha Seyyed Ahmad Lavasani (R). After that, I spent several years at the Marvi school until I met Allamah Haj Mirza Abul Hasan Sha'rani (R), who was referred to me by Ayatollah Haj Sheikh Mohammad Taqi Amoli (R). Allameh Sha'rani was like a caring father to me for many years. He committed himself to my development and education while I was under his care, and he opened numerous doors for me.

During that time, Ayatollah Haj Mirza Abu Al-Hasan Rafi Qazvini (R) moved to Tehran. Allameh Sha'rani directed me to him. I spent several years studying storytelling, philosophy, and mysticism. During those years, I studied Mulla Sadra's Asfar, Allameh Fanari's commentary on Misbah al-Alan's Sadr al-Din Qunawi, and Fiqh and Usul. That celestial being (Ayatullah Qazvini) lavished particular benefits and attention on this insignificant servant. In addition, in the presence of divine philosopher and mystic Mirza Mehdi Elahi Qomshei (R), I have studied all the knowledge of Sabzevari's wisdom philosophy book, Nafs Asfar, nearly half of Khajeh Tusi's commentary on Avicenna's Isharat, and also in Quran interpretation. He informed me that before he began teaching me, he consulted the Quran and sought direction from the Holy Quran (Istikhareh) on whether he should accept teaching me. The following excellent Quranic verse appeared: "**Those who believe in the unseen, and perform the prayers, and give from what We have provided for them**".

I studied Islamic Fiqh and Usul for a long period in Tehran under the Ayatollah philosopher Haj Sheikh Mohammad Taghi Amoli (R). I also profited from heavenly philosopher and mystic Mohammad Hossein Fazil Tuni, with whom I studied Avicenna's Shifa and Allameh Qaisari's explanation of Sheikh Akbar Muhyiddin Arabi's Fusus. In addition, I studied a portion of Avicenna's Shifa in the presence of the holy Ayatollah Haj Mirza Ahmad Ashtiani (R). I went to Qom from Tehran in 1963 and began teaching the principles of Prophet Muhammad (S).

Allameh Tabatabaei (R), the author of the magnificent Tafsir al-Mizan, and his noble brother, Muhammad Hassan Agha Elahi Tabatabai (R), were among those who helped and supported me at Qom. Also, for years in Qom, in the presence of scholars, I was honored to learn some of the great verses in jurisprudence lessons, and God blessed me to learn some knowledge from the honorable son of Ayatollah Haj Sayyed Ali Qazi Tabrizi (A), Hojjatul-Islam Sayyed Mahdi Qazi (R). But these are all apparent causes, but the cause of the causes, the absolute Bestower is Gold Almighty who "**He who taught by the pen. (4) Taught man what he never knew. (5)**" (Al-Alaq:4-5).

I have published remarks and commentaries treatises on reasoning, philosophy on many sciences to keep the "Nafs" (I) active as the sages have said, keep the Nafs busy, or it will keep you busy. (Allameh Hassanzadeh wrote books in the fields of jurisprudence, philosophy, ethics, mysticism, religious wisdom, theology, mathematics, astronomy, Arabic and Persian literature, natural sciences, ancient medicine, and exotic and esoteric sciences - a total of around 180 published books. The list of Allameh Hassanzadeh's books is given at the end of the book "Explanation of the Infallible Wisdom in the Fatima word[1])

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[1] - فص حکمت عصمتیه فی کلمه فاطمیه

Mohammad Mahdi Me'marian

This servant is Mohammad Mehdi Memarian, son of Mohammad, son of Khalil, son of Hussain, son of Ibrahim. Born in 1969 in Saveh, He was born into a religious family.

At the age of seventeen or eighteen, he started to acquire knowledge and pursued Islamic education. After some time searching, he became acquainted with some divine mystics such as Ayatollah Behjat, Ayatollah Kashmiri, Ayatollah Baha'u'llah, Haj Agha Dolabi, and finally, in the presence of Allama Hassanzadeh Rouhi Fedah (Amoli).

In the presence of Hazrat Allameh, he started to achieve perfection. He confesses that everything he has is noble to him and that what is defective is from himself. He explained and taught some of Allameh Hassanzadeh's books, which are really a mixture of the Quran, mysticism, and philosophy. During these years, He has studied mystical, philosophical, hadith commentary, the history of Islam, and other branches of theology.

In this essay, Muhammad Mahdi M'emarian explains a book from Khajeh Nasir Al-Din Tusi with commentary from Allameh Hassanzadeh. He hopes that He will be approved by God and his saints, especially the Imam of our time "Imam Mahdi(AJ)".

The commentaries of Allameh Hassanzadeh are highlighted with the Italic font.

In the Name of God, the most Beneficent, the most Merciful

Khajeh Tusi's Introduction

"**Our Lord let not our hearts deviate after You have guided us and grant us from your mercy. Indeed, you are the Bestower (8) Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise (9)**"[1]. Praise be to God, who is the beginning of all things and the end of all things, but he is all of them. And peace be upon the prophets who are the visible path of the people from the beginning to the end, especially upon the Prophet Muhammad (S) and his Ahl Al-Bayt (A).

A dear friend of mine asked me to write about what the seekers of the path to the Hereafter have seen, what is stated in the Holy Quran, and what prophets and saints said about resurrection, heaven, hell, and other things the people of insight observe. However, this supplication was unfounded in the sense that not everything is for everyone, and not everyone can see. Not everything one can see he will know, not everything he knows, he can say, and not everything he says can be written. Seeing is not like knowing; knowing is not like telling, and telling is not writing (The most certain would be seeing, then knowing, then telling, and at last writing). But because he was fond of it, I had no choice but to do as much as possible. So, if this essay fails to mean what it means, it should not be reprimanded because the excuse is clear. He and other practitioners should consider and study with satisfaction, and if they see any gaps, correction is considered obligatory.

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[1] - رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ (٨) رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (٩)

"**And my success is not but through Allah. Upon him I have relied, and to Him I return**"[1] (Hud:88), "**Indeed, this is a reminder, so whoever wills may take to his Lord a path**"[2] (Al-Insan:29), "**And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise**"[3] (Al-Insan:30), "**He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment**"[4] (Al-Insan:32). Oh God, show us the truth as truth, grant us its followers, show us falsehood as falsehood, and grant us to avoid it and guide me to your Mercy for the sake of Prophet Muhammad (S) who is your servant. Indeed, you are overall thing competent, and you are sufficient for us.

This essay includes 20 chapters.

1. Attributes of the path of the Hereafter, its mystic seekers, the causes of ignorance by people, and its consequences.
2. Referring to the beginning and resurrection and coming from the first nature and reaching there and mentioning the Qadr Night and the Day of Judgment,
3. Referring to both worlds and mentioning the ranks of people in this world and in the Hereafter.

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[1] وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

[2] إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

[3] وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

[4] يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

4. Referring to the place and time of the Hereafter.
5. Referring to the assembling of all creatures.
6. Mentioning the condition of the people's guilds in that world and mentioning heaven and hell.
7. Referring to the right path.
8. Referring to the book of deeds and the descent of angels and devils to the virtuous and the sinner.
9. Referring to the rewards and reckonings and classes of the reckonings.
10. Pointing to the weight of action (deeds) and mentioning the "mizan" (scale).
11. Skies complications.
12. Pointing to the inflation of Sur[3] and the transformation of the earth and the sky.
13. Referring to the situations that will occur on the Day of Judgment and the knowledge of the creation of the universe.
14. Referring to the gates of heaven and hell.
15. Referring to the fire of hell.
16. Referring to rivers in paradise.
17. In referring to the treasure of heaven and hell and the arrival of people to the first nature that they were.
18. Referring to Touba tree and Zaqoom tree·
19. Referring to big and large eyes.
20. Referring to reward and punishment and God's justice.

Allameh Hassanzadeh Introduction

Praise belongs to Allah, explicit and unexplicit. He has no beginning and no end, but He is the beginning and the end. Salutations to his prophets and Awliyas (Saints), especially to the best of them, Muhammad (S) and his Ahl Al-Bayt (A). Seyed Heidar Amuli (Shia scholar and philosopher) in Jame Al-Asrar said: "Khajeh Tusi writes the beginning and the end essay". This book is a reference book in Hikmat Al-Muta'aliyah (Transcendent theosophy) known as Asfar (four journeys of intellect) of Mulla Sadra. Mulla Sadra used the beginning and the end essay of Khajeh Tusi in chapters 7 and 11 of his Asfar book. He mentioned that Khajeh was a great scholar. Mulla Faiz Kashani (a student of Mulla Sadra) also used this essay in his book (Elm Al-Yaqin). Mula Hadi Sabzevari (great scholar and philosopher) also used this essay in his book (explanation of Asfar). One of our successes, when we were teaching Asfar was to find all the reference books that Mulla Sadra used. We learned this essay from Sheikh Tusi to be extremely useful in describing the truth of humans.

The main purpose of my explanation is to reveal important and practical facts and secrets of each chapter in the essay. It was decided not to describe in more detail since that might cause some confusion for some people and it would be exceptionally long, so my explanation might be used as an introduction for others to discuss each chapter in more detail. In each chapter, we used the Holy Quran's verses, traditions from the Ahl Al-Bayt, and wise words from some scholars to explain the key messages of each chapter. Khajeh Tusi called this essay "Remembrance of the Beginning and the End". This name is from the Holy Quran: "**This is a remembrance, and whoever wants, he may take a path towards his Lord**"[1] (Muzzzammil:19).

In this essay, Sheikh Tusi explained human beings in each world except in chapters 2, 17, and some other places. He briefly discussed God and also human's instinctive nature (Fetrah) but not in as much detail as Mulla Sadra and Avicenna discussed. This essay could be a significant help to self-knowledge. Many Muslim societies are not aware of the deep understanding of the Holy Quran's verses. Unfortunately, most of them understand the apparent meaning of the Holy Quran's verses, and a few of them truthfully understand the inner meaning of it. With the following verse of the Quran, we start our explanation: "**And he (Noah) said: Embark on it! In Allah Name shall be its sailing and its berthing. Verily my Lord is the Forgiving, the Merciful**"[2] (Hud:41).

Khajeh, in the introduction, said: "Praise be to God, who is the beginning of all things and the end of all things, but He is all of them". This complete word is a reference to monotheism from the complete Awliya (Saints) of God viewpoint. According to some of our scholars (may God be pleased with them), this is Islamic monotheism. Since God Almighty is glorified from the beginning and the end, meaning He is eternal, and He is the beginning and the end of all creatures. Whoever has the beginning and the end cannot be pure, needless, and independent." **"He is the First and the Last, and the Outer and the Inner"**[1] (Al-Hadid:3). Basically, He is the beginning and end of all.

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[1] إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا -

[2] وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ -

I have taken the love of the beginning and the end of this phrase from the perfume of it in my heart, then started to study it. This sweet and pleasant essay has caused me to start learning about this. During Dhu al-Qaeda in 1389 AH, I received a copy of it, which was printed in lead letters from a friend. I eagerly tried to reproduce it and finished rewriting it on the eighth of Dhu al-Hijjah in the same year. However, I could not find the introduction which I saw from theologian Sabzevari. Therefore, I doubt that this essay may not be the beginning and the end of Khajeh Tusi, or if it is, it is incomplete, as it was stated on the back: "The beginning and the end of Khajeh Nasir al-Din Muhammad Tusi".

After a few months, I found a collection of lithographs and a few essays from Khajeh Tusi: 1. Free Will and Fatalism, 2. The Beginning and the End, 3. The World Cup, 4. Jami's Lavayeh, and 5. two lyric poems by the great mystic Agha Mohammad Reza Ghomshei. After comparing this with the one I have rewritten, I just realized that the introduction of Khajeh Tusi's book was deleted. The reason for that probably was because Khajeh Tusi explained the Holy verse of the Quran: **"He is the First and the Last, the Apparent and the Hidden, and He is, of all things, Knowing"** (Al-Hadid:3).

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[1] - هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Such eliminations and distortions have been done in many books and essays, even in narratives and traditions. From the beginning, they wanted to do the same with the Holy Quran. "Because you have a blue glass is why you see your world blue".

Our essay on "The Unity from Mystic and the Philosopher's viewpoint" book will be extremely useful for those who seek the truth. It would also lighten the true pat. Mystic Sayed Haidar Amuli in Jame' al-Asrar called this essay "The Beginning and the End". Similarly to Khajeh Tusi, one of my dear friends asked me to write a commentary for this essay.

Kahje Nasir A-Tusi wrote The Beginning and the End, and then Allameh Hassnazadeh wrote a short commentary and published the book. Muhammad Mahdi Me'marian explained the book between 2001-2003 in weekly classes. The current book is a translation of his classes.

All praise is to God to the extent that He deserves it.

Chapter 1: Attributes of the Hereafter's Path, its mystic seekers, the causes of ignorance by people, and its consequences

Khajeh Nasir Tusi, in Chapter One of the beginning and end book, said: "Know that the path of the hereafter is visible, and the trustworthy guides and the signs of the path are clear and easy to follow, but people stay away from it. "**How many a sign in the heavens and the earth do they pass by, paying no attention to them?**"[1] (Yusuf:105). But the reason for the ease of the divine journey is that this is the way people came from, so they have seen what is to be seen once, what is not to be heard, they have heard it once, but they forgot. "**And We covenanted with Adam before, but he forgot, and We found in him no resolve**"[2] (Ta-Ha:115). Now he says: "**Go back behind you, and seek light**"[3] (Al-Hadid:13). And they remained in oblivion because the eye with which the eye has seen and the ear with which it has heard does not open.

"**And if you call them to guidance, they will not hear. And you see them looking at you, yet they do not see**"[4] (Al-

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[1] وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

[2] وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

[3] ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا

[4] وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

A'raf:198). Because if you had listened, you would have remembered that first speech.

"**No! Indeed, these verses are a reminder; (11) So whoever wills may remember it**" (Abasa:11-12). And if you saw it, you would remember the first look. "Whoever looks will be admonished, and whoever is admonished will know, and the beginning of religion is knowing God" (Narration). And the reason for its distance is what is mentioned in the hadith that there are three heads of devils [A].

First are natural temptations such as lust and anger and their dependence, like loving wealth, status, etc. "**That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous**"[1] (Al-Qasas:83). The second part is the temptations, such as the Nafs' desires and the decoration of evil deeds due to corrupt imaginations, false illusions, and their accessories from bad morals and ugly traits. "**Say, "Shall We inform you of the greatest losers in their works?" (103) Those whose efforts in this world are misguided, while they assume that they are doing well**"[2] (Al-Kahf:103-104).

The third type is obedience to humanoid devils, imitating the ignorant with scientific figures, responding to the temptations of the devils of Jinns and humans, and being proud of their deception and concealment of the truth. "**Those who disbelieved will say, "Our Lord, show us those who led us astray—among jinn and humans—and we will trample them under our feet, so they become among of the lowest**"[3] (Fussilat:29). The fruit of turning away the divine journey in this world is the misery of the hereafter and eternal torment. "**But whoever turns away from My Reminder, for him is a confined life. And We will raise him on the Day of Resurrection blind." (124) He will say, "My Lord, why did You raise me blind, though I was seeing?" (125) He will say, "Just as Our revelations came to you, and you forgot them, today you will be forgotten**"[1] (Ta-Ha:124-126).

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[1] ـ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

[2] ـ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

[3] ـ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ

The greatest misery is for someone who has been forgotten before God. Blindness in this position is the blindness of the heart. "**It is not the eyes that go blind, but it is the hearts, within the chests, that go blind**"[2] (Al-Hajj:46). And this blindness has different levels as the Holy Quran says: "**God has set a seal on their hearts and on their hearing, and over their vision is a veil**"[3] (Al-Baqara:7)"**In fact, God has sealed them for their disbelief**"[4] (An-Nisa:155). "**Not at all. Their hearts have become corroded by what they used to earn**"[5] (Al-Mutaffifin:14). This is the highest level of blindness, even though it causes a bigger veil. "**Not at all. On that Day, they will be partitioned from their Lord**"[6] (Al-Mutaffifin:15).

The most significant pain is that most of those whom people consider as leaders are not aware of that way. "**But most of the people do not know. (6) They know what is apparent of the worldly life, but they, of the Hereafter, are unaware**"[7] (Ar-

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نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

[1] وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ (١٢٤) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا (١٢٥) قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ (١٢٦)

[2] فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

[3] خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

[4] بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

[5] كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

[6] كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

[7] وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٦) يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا

Rum:6-7). ("**And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying**"[1] (Al-An'am:116). For the divine path, there is no other choice but to hold on to God's rope and hold on to perfect words [B]. "**And hold firmly to the rope of Allah all together and do not become divided**"[2] (Aal-i-Imran:103). "**And the word of your Lord has been fulfilled in truth and in justice. None can alter His words**"[3] (Al-An'am:115). "**But sufficient is your Lord as a guide and a helper**"[4] (Al-Furqan:31).

Explanation

In each city and village, prophets were sent to guide mankind toward perfect humanity. Humans, at first, is like a seed that needs to be placed under the soil and get light, water, and other material, then grow roots and become a small plant and, at last, become big tree with delicious fruits and goes towards the sky. There is a tradition that says, "Humans are like mines, some gold, some silver, and some copper. Prophets came to explore and exploit these valuable elements from them". In this regard, prophets brought a series of religions and rules for people, which had two parts: apparent and hidden. Apparent actions such as how to behave, pray, and others, but some of these rules were related to the hidden part and heavenly truths.

وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ (٧)

-[1] وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

-[2] وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

- [3] وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ

- [4] وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

Most people turn away from a prophet's guidance, but few people believe and follow them. Unfortunately, most Muslims follow the apparent part of religious rules and ignore the hidden part. "**The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful**" [1] (Al-Hujurat:14). Submission to Allah and his prophets is the apparent level of Islam. Faith and belief are inner facts of Islam. There is a tradition that says, "Intention of an action for believers is better than the action itself", the intention is related to the hidden part. Action is related to the apparent level. The journey to the Hereafter is clear since it agrees with human nature; anything that is against human nature is also prohibited in religion. A tradition says: "Human intelligence is like inner prophets for mankind". All human natures are the same initially, but some peoples' nature deviates because of greed, anger, and other temptations.

A long time ago, I was reading a book about a journey of brothers around the world; they visited a primitive tribe in the Amazon Forest, where they also eat humans. They did not even know how to farm; for example, we put a potato underground, and they looked at it with wonder and took them out and started eating! One day, we noticed that they kicked out a man and a woman from their tribe; we asked about their reason, and they answered because that man and woman were married and had a hidden relationship.

It became clear to us that this action is against human nature, and we see that this is also prohibited by God. Another example is stealing money, which is not acceptable by human nature. But if two or three people steal money from somewhere, then they sit together and probably say to each other now let us split the money fairly between ourselves. Another thing that is in human nature is the Hijab meaning cover in Arabic. It was not invented by Islam; it was also in Christianity, Judaism, and other religions. The hijab is not part of animal nature because covering is from intelligence, which animals do not have. Like the above examples, the journey toward God is also within human nature because everyone seeks perfection. Some people see perfection as money, some as power, but the truth is that they lost the path to perfection by focusing on money, power, and carnal passions.

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[1] - قَالَتِ الأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لاَ يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Now the question is, who can guide us toward God, and how can we do it? There must be a guided leader. Amir Al-Mu'minin Ali (A) says: "You have lived on earth for 60 years, and if you want to go somewhere, you still need guidance. How do you want to go on heavenly paths without guidance?

In Socrates' court before his death, the judges said to him, you are not qualified to guide youths. He asked if the judges could guide youths. Judges replied 'yes'. Socrates asked if the governor could guide youths. Judges replied yes, he can do it. Socrates asked again if the mayor could guide the youths. They said yes. Then Socrates asked a tricky question: if the governor and the mayor could train a horse? They replied, no. Socrates asked how they cannot train a horse but can guide a human being, which is much more difficult.

They could not reply since the question was clear and based on human nature, and there was no answer for that. So, it is not easy to guide people. The person who wants to guide others must know the true path himself and must be guided by God. He must know the path and must have experienced this journey before.

Plato believed that the souls of humans already existed in the metaphysical world, and after they came to this material world, they forgot everything they knew. He believed that knowledge is a reminder. He believed that when you see, you hear, and you read, in fact, you remember the things that you have already seen and heard before you were born. But there is some problem with this theory. We know that in the rational or metaphysical world, there is no time and space; therefore, how is it possible to have human souls? In the rational world, we only might have one thing from any truth and reality.

For simplicity and understanding, consider the following example: imagine 10 glasses in your mind, then imagine those glasses in a no-time and no-space situation; you will see that only one glass can exist in your mind if there is no time and space. In this life, you can have many glasses in different times and spaces. Imagine a tree in its essence; it does not have specific fruit it bears the general meaning of a tree. If I ask you, is it an apple tree? You will say it is not an apple tree, but it is included. If I ask you, is it an orange tree? You will say it is not an orange tree, but an orange tree is included, meaning that the rational tree in your mind includes different tree types but none of them individually.

This also can be applied when I ask you to imagine a human in your mind. Based on the above explanation, Plato's theory is not true if he really believed that human souls existed before this life. The key point here is that there must be some reason to split those souls in the rational world. We believe that the human soul is created from matter and then connected to the general spirit[1]. For simplicity, assume souls are like water springs that will be connected to the ocean. Now, you might ask, if it is true that in the metaphysical world, there cannot be human souls, how do you believe that after we die, we will exist with our souls? Are we going to be united again? The answer is that: After Nafs is created from matter, it will obtain different good or bad attributes during the lifetime, and those will be the differentiators for souls in the Hereafter. Souls that have similar attributes will be somewhat united. "**The Day the Horn is blown, and you will come forth in multitudes**"[1] (An-Nana':18). In tradition, we have that Imam says: "Our followers who are righteous will be with us in the Hereafter".

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[1] -روح کل

Khajeh says the path toward God is simple because we have heard and seen it once before. "**And We had already taken a promise from Adam before, but he forgot; and We found not in him determination**"[2] (Ta-Ha:115). We need to pay extra attention when we hear "before" in the Holy Quran. Before in the Holy Quran does not necessarily mean before during "the time domain" but means a world that surrounds this material world. This does not mean that we were physically there before. It is in our nature to know God and his journey. "**No! Indeed, this is a reminder, so whoever wills may remember it**" (Abasa:11-12).

So, if this is the case, why do we forget this? We are deeply involved in the material world and looking for money, power, a car, a house, a job, and marriage, and forget our nature. So, what should we do? "**Go back behind you and seek light**" (Al-Hadid:13). Why should we turn back? Since our faces, temptations like greed, power, and others are towards this material world, but the light is from another world and is behind us. Our face is towards this world, and we need to turn our face towards the world of light(Nur) and seek light from there.

Amir Al-Mu'minin Ali (A) said: "Tawba[3] (repent) is behind you". Meaning that you must return and seek the light. You must cut your attachment to this world to start your journey toward God. Cutting attachment to the world does not mean to go in a desert, mountain, or a cave and praying for your lifetime(this is prohibited in Islam) but means: doing your job in the best way possible, and if you gain or lose something, you should not be happy or mad since you are not its real owner. "**In order that you not despair over what has eluded you and not exult [in pride] over what He has given you**"[1] (Al-Hadid:23).

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[1] -يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

[2] -وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

You need to turn back your face from this world to be part of the people that God "**Brings them out from darknesses into the light**"[2] (Al-Baqara:257). This is the reason that they will see in the resurrection "**Their light will run forward before them**"[3] (At-Tahrim:8). With this discussion, it becomes clear why believers will get their book from the front, and non-believers will get their book from the back. Allameh Hassanzadeh said: "Until you are not seeing and hearing from the other world, you are not a perfect human, and also, until you cannot hear the reply to your salaam (greeting) at the end of your prayer, you are not performing a real prayer". Seeing and hearing, is not done by the eyes and ears but rather by your heart. "**And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze**"[4] (Al-Mulk:10). Listening means understanding, not just hearing by ear. A tradition says whatever you see is telling you something.

Three heads of devils

- [3]توبه
- [1]لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
- [2]يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
- [3]نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ
- [4]وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Why do people turn away from this journey toward God? Khajeh mentioned three main reasons from Plato. Impurities like lust, anger, and their subsidiaries like greed for money, power, etc.

Allameh Hassanzadeh: "*I have a book from Khajeh Tusi in explanation of "Risalat" book, and he wrote this sentence there: The chiefs of the devils are three: the impurities of nature, the whispers of habit, and the laws of examples. As for the first, it is lust and anger and their consequences, such as the love of money and prestige. As for the second, it is the embellishments of the commanding soul and the embellishments of unrighteous deeds due to corrupt imaginations and false delusions and their accompanying vice morals and reprehensible faculties. The third is following ignorance in the form of humans imitating the ignorant and responding to the deception of the devils of humans and jinn*" [A].

Humans have some common powers with animals, and they are lust and anger. These powers have different levels in humans and in animals. Lust power creates interest in money, house, child, marriage, and so on, but anger power creates interest in superiority, presidentialism, and corruption. These two powers in human and animal' nature have different degrees, and they are also essential for living. Humans also have intelligence that animals do not have. Instead, they have another power called illusion power (Wahm Power), which is a weaker version of intelligence power. In some people, lust power is stronger; for example, they like to eat so much or like money so much. In others, anger power is stronger. For example, they quickly become angry and attack other people, but a real human being is the one that uses intelligence power to control his lust and anger power and use them appropriately. "**That home of the Hereafter We assign to those who do not desire**

exaltedness upon the earth or corruption. And the [best] outcome is for the righteous" (Al-Qasas:83).

Pharaoh had no control over his anger power when he said: "**And he has succeeded today who overcomes**"[1] (Ta-Ha:164) and said: "**I am your most exalted lord**"[2] (An-Nazi'at:24); instead, God replied to Moses: "**He has certainly succeeded who purifies himself**"[3] (Al-A'la:14) and "**Allah said, "Fear not. Indeed, it is you who are superior**"[4] (Ta-Ha:68). Humans are a mix of intelligence, lust, and anger powers; in other words, humans are a mix of animals and angels since angels have intelligence and animals have lust and anger powers.

Great scholar and philosopher Allameh Tabatabaei said in Al-Mizan: "When kids are playing with each other, one becomes king; one becomes queen; one police; one thief and so on; this life is like that child play. We decided to select one as president, one as vice president, one as police, and so on. None of these positions exist in our world physically, and they are like illusions; we made them ourselves. Assume that a person is a president; when you talk to him, you would be very polite, but if the same person becomes a normal civilian and is no longer the president, then you are not that polite anymore. You respect a position that is an illusion and does not truly exist in our world since we made it ourselves". That is why Amir Al-Mu'minin Ali (A) said: "Governing you for me is less favorable than a pair of damaged shoes".

Another reason for people to turn away from this journey is self-indulgence and adornment of unrighteous deeds due to corrupt fantasies and false illusions. "**[They are] those whose effort is lost in worldly life, while they think that they are doing good**

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[1] وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ

[2] فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

[3] قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

[4] لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ

deeds"[1] (Al-Kahf:103-104). Bad ethics like envy, hatred, superiority, scrimp, and so on are the key cause of the illusion that tells us that "we are doing the best job".

There is a tradition that says: "When you are so happy or so mad, just go to a cemetery and see that this is everyone's place after a while". "**The life of this world is nothing but fleeting enjoyment, but the Hereafter is the Home of Permanence**"[2] (Ghafir:39). Think how many people came before you who were happy or mad, but they are not here anymore. For sure, death will come to us, so do not forget this. If you deeply understand the illusion of this life, your intelligence will be stronger to realize the truth of everything.

The third reason for turning away from this journey to God is: following misguided people, imitating people who pretend to be wise but, in fact, they are untaught, following the temptation of the demons of jinn and mankind, and becoming arrogant about their deception. Finding a truly guided man or master in this journey is almost half the journey. After you find that your master is one of the Awliya of God, then you need to be loyal to him. One of the main reasons that people fail in this journey is unloyalty to their master. When I was young, I was looking for a real master. I found a man who had lots of true knowledge. I started following him and going to his classes and learned some stuff.

During that time, some people came to me and warned me that he is not a good person and that he deviated from Islam and so on, but my reply to them was that he is only talking about the Holy Quran, Narrations, and Ahl Al-bait and I am learning knowledge from him. Finally, I found my beloved Allameh Hassanzadeh (R), as he was one of the Awliya of God, and I became one of his students. Allameh Hassanzadeh had some classes in Amol (North of Iran) about Self-knowledge and philosophy.

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[1] - قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا، الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

[2] - إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ.

But few of his students became loyal to him, and others left him as soon as they got some divine visions. Allameh Hassanzadeh once said: "I had a student who had good progress, and he had some divine visions and intuitions[1], but all of a sudden, he did not come to my classes anymore. After a while, I saw him in Jamkaran Mosque. He was giving a speech and talked badly about Allameh Tabatabaei (he was a genius philosopher and great Interpreter of the Holy Quran). Even once he saw me in the street and turned his face away from me. After a while, he came back and apologized. It seems that someone told him that it is not a good idea to be a student of Allameh Hassanzadeh. Allameh told him it is too late, and you must gather all the people that you had a lecture about Allameh Tabatabaei with and make it clear to them that you were wrong.

Devilish temptations from misguided people are the third reason people might stop or turn away from this journey. I had a similar situation with one of my students, he was smart and quickly picked up very hard philosophy discussions, but he did not come to my class for some time. Once, I saw him, and I asked him: Why are you not coming to class, which is only 2 hours per week? He replied: Someone told me first to correct my Salat (prayer) and Quran and know my Ressala (Islamic law), then go to self-knowledge classes. I told him, "We are only talking about the Holy Quran, Hadith, and Ahl Al-bait's teachings in our class; therefore, our 2-hour class is not going to stop you from correcting your prayer". After a while, he returned with a dream in which I told him that he listened to many animals (misguided people) most of the time and you do not want to spend just two hours per week in my class. I told him that we have a tradition about this: "People are animals except a few of the believers". So, following some human-faced devils is another reason to turn away from this journey.

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[1] - مکاشفات

One of the most important topics in self-knowledge is knowing the devil (Satan). What kind of creature is Satan, and what is his nature? There is a lot of discussion about the devil in the interpretations of the Holy Quran. One important thing to know is that Satan is not a separate thing from us, just as divine angels are not separate from humans. Satan is in contact with all humans and sees us everywhere. "**Indeed, he sees you, he and his tribe, from where you do not see them**"[1] (Al-A'raf:27). Humans do not feel duality between themselves and the devil. When a temptation from the devil enters a person's mind, people think that they are talking to themselves.

Why is that? Because they are not fully separated from us. So, humans do not notice that Satan is with them. Satan does not let a moment pass without tempting someone. This point is especially important for us to know that Satan's play area is a person's mind, meaning the only way he can connect with a human is through their mind. Satan can only invite humans to do bad things. "**And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves**"[2] (Ibrahim:22). Another one of Satan's temptations is creating extravagant and long wishes for us in our minds, and he also makes bad deeds look incredibly good.

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[1] - إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

[2] - وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ

"Oh Lord, because you have left me astray, I will certainly adorn (evil actions) to them on the Earth, and I will certainly cause them all to go astray"[1] (Al-Hijr:39). Another temptation of Satan is threatening us of being poor. "**Satan threatens you with poverty**"[2] (Al-Baqara:268). After you have been scared or threatened by Satan, he will: "**Order you to cause corruption"**[3] (Al-Baqara:38). He will make you greedy to look for more. As we said, Satan enters our minds and plays with our emotions. For example, if he wants to make us angry, he says: "Why did my friend tell me this? I did not do anything bad. He did not have a right to do that with me! If I see him, I will make him pay. I stand up and say to him: "Why did you tell me that?". When you are angry, nothing resolves; you might even get into a physical fight and ruin your relationship with him/her.

Satan creates an illusion in which bad deeds appear good; Khajeh asked God to show him good deeds as good and bad deeds bad so he can escape the tricks of Satan. Since human nature hates bad actions. If people see, hear, or understand bad things, they will never go toward them. A critical point to know is that Satan only invites us to do a bad action, but in real life, we are the ones doing it. When a person wants to do something, he first thinks about it in his mind, and this is the playground of Satan. "**Satan promises them and arouses desire in them. But Satan does not promise them except delusion**"[4] (An-Nisa:120). Therefore, Satan is not fully separated from humans, but for himself, he has a separate personality.

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[1] - قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

[2] - الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

[3] - وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

[4] - يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

An example of Satan creating big wishes for us is: "There was one boy that carried milk in a pottery container above his head. While he was walking, he was thinking to himself: 'After I sell this milk, I will keep the money and will do this again for a while. Then, when I have more money, I will buy a sheep. After I buy a cow, I will repeat this job, and next time, I will buy high-quality hay so I can get better milk and get a higher price for it. After a few years, I will buy more cows until I have 100 cows; then, I will propose to the daughter of the chief of our village for marriage. If her dad does not let her marry me, then I will smack him right in his head with a stick. Then, he hit his own head with his hand, the milk container broke, and his milk spilled on the ground. That wish became a dead wish".

Prophet Muhammad (S) said: "I am afraid of my nation for two reasons, one of the reasons is big wishes". So, we should try to know Satan's trick and be careful. A solution for that is whenever you want to do an action, and you do not know if it is a good or bad deed, then you could think about someone you respect very much and think if you would do that action in front of him/her. Imagine if someone did something bad to you; the idea of slapping the person came to your mind. So, what is the best thing to do in this situation? The best thing to do would be to not do anything at all except think in your mind that even if he slaps me, I will still be nice to him.

Every time you practice this technique and control your mind, your Nafs will become stronger. If you feel that something bad ever comes to your mind, say this: "**I seek refuge in Allah**"[1] (Yusuf:79). The human mind is like the capital city of a country. If Satan occupies the capital, he can control the rest of the country. Sometimes, these temptations are much stronger than your faith, so the best thing to do is to seek refuge in Allah and seek help from the souls of the Awliya of God. I once saw a dream that a woman with heavy makeup came to me and started talking to me very closely. I told the woman: "I have never talked with a woman this close."; meaning that get a little further away from me. I suddenly sought help from the soul of Amir Al-Mu'minin Ali (A) and noticed that the woman disappeared. From this dream, I realized how important it is to seek help from God. "**And whoever fears Allah - He will make for him a way out**"[1] (At-Talaq:2). Meaning that if you do good actions for God's sake and avoid bad actions, God will open an emergency door for you.

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[1] معاذ الله -

Khajeh said: "Turning away from the journey to Allah causes a tight life in the Hereafter". Why is that; we know that the Hereafter is enormous. We know that we make our own heaven and hell in the Hereafter with our actions in this world. Since we are connected to our physical body, we do not see it. After we die, we will see the effect or embodiment of our actions as heaven and hell.

We have three levels in a human's existence, and each of them has a heaven and a hell for itself. The first level is related to the actions and ethics of a human, which has a heaven and a hell appropriate for that level. The second level is related to behavior, habits, and attitudes. It also has an appropriate heaven or hell for itself. The third level is beliefs, which also has an appropriate heaven and hell.

This is the highest level of them all. Now, you will understand better the following hadith from Amir Al-Mu'minin Ali (A): "If someone has done many bad deeds and loves us, he/she will go to heaven." This means that he/she is safe in heaven at the belief level, but that does not mean that he/she will not be punished for the bad actions and bad habits that he/she did in the first (actions) and second (habits) levels. The better the person's actions, habits, and beliefs, the more he becomes like Prophet Muhammad (S) and would be closer to pure heaven. That is why we have a lot of traditions that highlight the superiority of knowledge compared to actions without knowledge. Someone asked one of our Imam: "If someone did many bad deeds during his lifetime, let's say 70 years, why does he have to stay in hell forever?" Imam (A) replied: "Because his intention was to do that action forever as long as he was alive." (The question was related to the level of action; the reply was from a higher level).

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[1] وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

"**And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, My Lord, why have you raised me blind while I was [once] seeing? [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus, will you this Day be forgotten**" (Ta-Ha:124-126). One of the meanings of remembrance[1] is Salaat/prayers. People who do not pray will have a hard life. Someone told me that after he started praying, their problems were solved. Another meaning of remembrance is the Holy Quran. "**Indeed, it is We who sent down the Quran and indeed, We will be its guardian**"[2] (Al-Hijr:9).

People who turn away from the Holy Quran after they understand it, will surely have a hard life. Understanding or believing the meaning of the Holy Quran has a tremendous amount of impact on your beliefs. Humans should try to become completely united with the Holy Quran. The third meaning of remembrance is Wilayah[3]. The last meaning of remembrance is

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[1] ذكر -

[2] إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ -

"[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turnabout"[1] (An-Nur:37).

All the creatures are signs of God. The question is: What do signs of God mean, and why did we forget? Signs are the indicator that shows us something. If we see anything and do not see God with it, or if it does not guide us toward God, then our heart is blind. People forget that things are signs of God. So, we should try to see the truth of things. "**For indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts**"[2] (Al-Hajj:46). "**Allah has set a seal upon their hearts and upon their hearing. Rather, Allah has sealed them because of their disbelief. No! Rather, the stain has covered their hearts**"[3] (Al-Baqara:7). And this is an extreme case of blindness.

Someone asked Amir Al-Mu'minin Ali (A): "Have you ever seen your God?" Imam Ali (A) replied: "I will not worship a God that I don't see." He asked: "How did you see Him?" Imam Ali (A) replied: "Eyes do not see Him, but hearts see Him with faith." There is no barrier between God and his creatures, except the sins of his creatures. Nothing can cover Allah. "**Allah is the light of the skies and Earth**"[4] (An-Nur:35). Everything is visible by Him. So, Forgetting God is the worst barrier that prevents us from seeing him. "**And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly**

- [3] ولايت

-[1] رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

- [2] فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

- [3] خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ * بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ * كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ

- [4] اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

disobedient"[1] (Al-Hashr:19). Therefore, the root of every problem is forgetting Allah.

Sometimes, the remembrance of Allah is done verbally, like when we say Subhan Allah, but sometimes, when we look at other things, we see and know them as a sign of Allah. Everything has two aspects: one towards God and one to its quiddity.

Usually, when people read the Holy Quran, they do not read it deeply. If we want to read the Holy Quran deeply, we must do the following: 1- Be polite when reciting, 2- sit towards the Ka 'bah, 3- recite with attention and do not read extremely fast just to get a reward. A student went to his master. The student said, "I have a good feeling; I finished the Holy Quran in three nights". His master told him, "This time, when you want to read the Quran, think as if I am sitting next to you and then start reading". After a few days, the student came back and said, "I couldn't even read half of the Quran".

His master said, "This time, when you want to read the Holy Quran, think as if Prophet Muhammad (S) is next to you while you're reading". After a few days, the student came back again and said, "This time, I could only read surah Al-Hamd" (First sura of the Quran). The master said, "Now, read the Quran with full attention because Allah is watching you while you read". The student came back again and said to his master: "I couldn't even finish "**Bismillah Rahman Raheem**"[2]!. A tradition says: "Allah Subhan Allah manifested in His words for His creatures in the Holy Quran, but they do not see it". So, we need to see the manifestation of Allah in the Holy Quran, and we need to read as much as we can from the Holy Quran and put it in our hearts and adjust our actions based on its teaching. **"So, recite what is easy [for you] of the Qur'an"**[1].

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[1] - وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

[2] - بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

One of the most important reasons that people are misguided is: following leaders who do not know the divine journey towards Allah. Someone who wants to guide us to Allah must have already gone on this journey and be guided.

Allameh Hassanzadeh said: "I saw two Mullahs sitting next to each other, and one of them said: Prophet Muhammad (S) was like me and you, but Allah said to him "**Say**"(when Allah was revealing the Quran), but Allah did not say that to us". They do not understand that there is no obstacle between Prophet Muhammad (S) and Allah. I would ask them: "What is the difference between you and a donkey"? A donkey does not know what is behind the wall, and neither do you; a donkey does not know what is in my pocket, and neither do you, and a donkey eats, sleeps, sees, and hears like you. The difference between all humans is their level of knowledge and how vast their heart is.

We should follow leaders that do not want any money or rewards, and they must already be guided. **"Follow those who ask you of no wage, and are themselves guided"**[2] (Ya-Sin:21). **"If you were to obey most of those on earth, they would divert you from God's path. They follow nothing but assumptions, and they only conjecture"**[3] (Al-An'am:116). So, we should not follow most people because they are following their doubts. Most people think that their beliefs are correct. The key point is that most people have not reached the level of truth.

Imam Fakhr Razi was a Sunni scholar and a knowledgeable man. Once, Ibn Al-Arabi (great mystic) wrote a letter to Imam

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[1] - فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

[2] - اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

[3] - وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

Fakhr Razi: "One of my friends said that you were crying. When he asked you the reason why you were crying? You replied: 'I believed in a topic for 20 years, and today I realized that it was wrong. Now, I am just thinking, what if all my knowledge is wrong'. Ibn Arabi replied: "With reasoning and thinking, you will not achieve the truth. You will only know the truth if you have a divine vision of reality.

This does not necessarily mean that reasoning and philosophy are bad, but they need to be used as a tool to have a divine vision or intuition." For example, if someone looks at a cloud of smoke from far away, he will conclude that there is probably a fire, but this is different from a person who has seen the smoke and knows that it is a fire; the first one was reasoning and the second, has a vision. This is the difference between reasoning and vision. Prophet Muhammad (S) was not following any of his doubts since: **"I only follow what is revealed to me"**[1] (Yunus:15). The master of all mystics is Prophet Muhammad (S), and every vision that a mystic sees needs to be compared with the Holy Quran; if it is against the Holy Quran, then they should not believe it as a true intuition.

Rope of God

Allameh Hassanzadeh: "*Holding to the divine rope, indicated by the verse of Holy Quran and perfect words of God are infallible Ahl Al-Bayt and who are the Quran that talk. A perfect divine word of God is a perfect human being who is revealing the truths of the Names of God. And if you want, you can say his heart is a receptacle of the truths of the Quran in the utmost levels. Amir Al-Mu'minin Ali (A) who is the perfect word of God said in Nahj al-*

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[1] إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

Balagha: "This Quran is merely a handwriting written between the two covers. It cannot be spoken by any tongue nor can any translator replace it. Rather, men speak from it"[1].

*We mentioned in the essay of the Quran and humans that the perfect human being and intermediate of God's Mercy and creatures (divine flow of Mercy) and The Holy Quran are together, and it is impossible to split them. This perfect human is the Night of Destiny, the Day of God, where revelations descend. "**The angels and the Spirit descend therein by permission of their Lord for every matter**"*[2] *(Al-Qadr:4). In the "Heart Note" (poem book), we wrote:*

Imam in the world is a standing principle because its principal standing is permanent offspring.

Imam, in the world of reason and belief, revolves wherever the Quran revolves.

It is not possible to separate him from the Quran by Quran, philosophy, and mysticism.

There is a link between creation and the Creator; the flow of God's blessings needs intermediate.

There were manifestations for Prophet Muhammad's soul in the world, the beginning to the end (are his truth's manifestation).

The Imam of time is the pole of time, so that with every manifestation, he is the most perfected.

So, for him are specific servants, including "Afrad", "Abdal", and "Awtad". (These people with different divine degrees are mentioned in Ahl Al-Bayt narrations and mystics literature who are perfect humans serving and obeying the Imam of Time).

All revolve around him like the center of a circle for a circle" [B].

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[1] و هذا القرآن انما هو خط مسطور بين الدفتين لا ينطق بلسان و لا بدله من ترجمان و انما ينطق عنه الرجال

[2] تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

So, the right path is to grab the Rope of Allah. "**And hold firmly to the rope of Allah all together and do not become divided**"[1] (Aal-e-Imran:103). In this verse of the Holy Quran, the Rope of Allah means the Holy Quran itself. The Holy Quran is like a rope sent from Allah to us so we can be guided to the right path. A perfect human is always with the Qur'an, which is the Imam of the time, and we call it the "Perfect words of Allah". "**No change is there in the words of Allah**"[2] (Yunus:64). There is a hadith from Prophet Muhammad (S), which both Sunni and Shia narrate, that also proves this: "Indeed, I leave among you two valuable things, that if you cling to them, you will never go astray after me: The Holy Quran and my Ahlul Bait. The two will not be separated from each other and will come to me on Kausar, so see how you treat the two after me, be aware that this (i.e., adhering to it) is pleasant and sweet water, so drink it, and the other (i.e., turning away from them) is salty and bitter water, and avoid it"[3].

Who is the perfect human? When people want to show their knowledge, they need to use words and sentences. This world is the manifestation of God's word. So, all creatures are words of God, and prophets are the perfect world of God. "**All things We have enumerated in Imam-e-Mubeen**"[11] (Ya-Sin:12). The heart of the Imam of the time includes everything. Someone asked Prophet Muhammad (S), "Who is Imam-e-Mubeen? Is it the Torah? Is it the Bible? Is it the Holy Quran?' The Prophet (S) replied no to all the questions. They asked, 'Then, what is it?' The

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[1] - وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

[2] - لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

[3] - إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِتْرَتِي أَهْلَ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا أَلَا هذا عَذْبٌ فُرَاتٌ فَاشْرَبُوا وَهذا مِلْحٌ أُجَاجٌ فَاجْتَنِبُوا

Prophet (S) replied, 'It is someone who will come to us'. As the Prophet ended this sentence, Amir Al-Mu'minin Ali (A) came through the door".

If we were to convert the Holy Quran to a human, it would be exactly like Prophet Muhammad (S). There is a tradition in Nahj Al-Balaghah that says: "The Holy Quran that you see is the written words between two book covers and has no mouth to talk with. Therefore, it is necessary to have a translator around." That means there must be someone who really understands the true meaning of the Holy Quran. It is like if someone gives you a treasure map. You need to show it to someone who knows how to solve the mystery and help you navigate. The Quran is like a treasure, and the interpreter is the Imam of time. If the Quran was enough for us, there should not be arguing between Muslims on their understanding of the Holy Quran. Therefore, we need a perfect human who is infallible so that we will not argue anymore and understand the true meaning of the Holy Quran. "**The angels and the Spirit descend therein by permission of their Lord for every matter**"[1] (Al-Qadr:4). In "**Laylatul Qadr**" (Night of Destiny), the angels and the Spirit descend therein by permission from the Lord.

Everything that will happen in the year will be with them. The question is: To whom does it descend? The answer is the heart of the Imam of our time. We will discuss this in more detail in another chapter.

Imam Mahdi (AJ) (Imam of our time) and the Holy Quran are not separate from each other. Imam Mahdi (AJ) is the middleman between God and us. There is a letter from the Imam of our time, Imam Mahdi (AJ), that said: "There was an argument between some Shia followers. Some of them said that Imams are the middle man that passes the mercy of God to us. Some other Shias said that Imams only pray for mercy. Imam Mahdi replied in the letter: "We (Ahlul Bait) are creatures of Allah, and other creatures (everything else) are our creatures"[1].

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[1] تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

Prophet Muhammad (S) said: "The first thing that Allah created was the light of me". There is another tradition from Jabir: "The first thing that Allah created was the light of Prophet Muhammad (S)". There is another tradition that says: "Hussain is from me, and I am from Hussain"[2]. Meaning that the Ahlul Baits are from one light. So, the heart of Imam Mahdi (AJ) receives mercy from Allah and spreads it to every world. All other Prophets, based on their levels, have the Ahlul Bait's light in them. In other words, Prophets are manifestations of Ahlul Bait's light. Everyone needs intercession from Prophet Muhammad (S) from the beginning to the end. Imam Sadiq (A) said: "All Prophets benefit from our light".

All praise is to God to the extent that He deserves it.

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[1] نحن صنائع ربّنا، والخلقَ بعد صنائعنا

[2] حسين منى و انا من حسين

Chapter 2: The Beginning, Resurrection, coming from the first nature, return to it and the Qadr Night and the Day of Judgment

Khajeh Tusi, in chapter two, said: “The beginning is “Fitrah”, and the end is returning to it. “**So, direct your face toward the religion, inclining to Truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion**”[1] (Ar-Rum:30). First was God, and nothing else was with him[2]. So, Create things from non-existence to Existence [A]. “**I created you before, while you were nothing**”[3] (Maryam:9). In the end, all creatures return to non-existence, and God remains in Existence. “**Everyone upon it is perishing. (26) But will remain the Presence of your Lord, Full of Majesty, and Splendor**”[4] (Ar-Rahman:26-27). So, just as the coming into being after non-existence is the origin of creation, non-existence after Existence is also their Resurrection.

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[1] - فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

[2] - كان اللّه و لم يكن معه شیء

[3] - وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

[4] - كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

"Just as We began the first creation, We will return it"[1] (Al-Anbiya:104). From the origin point of view, God will say, and the creature will reply. "**And when Your Lord summoned the descendants of Adam, and made them testify about themselves. "Am I not your Lord?" They said, Yes, we testify**"[2] (Al-A'raf:172). From the resurrection point of view, God will say, and God will reply. "**To whom does the sovereignty belong today?" To God, the One, the Irresistible**"[3] (Ghafir:16). Since creatures were not at first and they came into being from God, they should return Existence to God in the end. "**But to your Lord is the return**"[4] (Al-Alaq:8) [B]. So, they will annihilate in God. "**All things perish, except His presence**"[5] (Qisas:88). From God is the beginning, and to God is the return or the end. The first non-existence was the heaven where Adam and Eve were there. "**We said, "O Adam, inhabit the Garden, you and your spouse**"[6] (Al-Baqara:35). The Existence after non-existence is the material world. "**We said, Go down from it, all of you**"[7] (Al-Baqara:38). The second non-existence, which is annihilation in monotheism, is the heaven that is the Resurrection of monotheists. "**But as for you, O tranquil soul. (27) Return to your Lord, pleased and accepted. (28) Enter among My servants. (29) Enter My Paradise**"[8] (Al-Fajr:27-30) [D].

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[1] كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ

[2] وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا

[3] لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[4] إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

[5] كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

[6] وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

[7] قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

[8] يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

Coming from heaven to the material world is paying attention from Perfection to imperfection and moving away from the first nature [E]. There is no other way to issue creation from the Creator. And leaving the world for heaven is paying attention to Perfection from imperfection and reaching the first nature. The return of creatures to the Creator is not possible except in this way. "**God originates creation, and then return it (to its first condition). Then to Him you will be returned**"[1] (Ar-Rum:11). So, first is descent and then Ascension. First dimming and then brightening. "**God is the Light of the heavens and the earth**"[2] (An-Nur:35).

This is why the beginning (descending) is the Night, and that is called: "Laylatul Qadr" (The Night of destiny), and the Resurrection (Ascension) is the Day, and that is called "Yaumul Qiyama" (the Day of Resurrection) [F]. On the Night of Destiny, we have "descending" as the Quran says: "**In it descend the angels and the Spirit, by the leave of their Lord, with every command**"[3] (Al-Qadr:4) [D]. On the Day of Resurrection, we have "ascending" as the Quran says: "**Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years**"[4] (Al-Ma'arij:4). Perfection of the origin is the Resurrection. Also, the Perfection of the Night is the Day, and the Perfection of the Day is to the moon, and the Perfection of the moon is the year. So the origin is the Night of Qadr, and the end is the Day of Resurrection. The Night of Qadr is related to the moon, but the Day of Resurrection is related to the year as the Holy Quran says: "**The Night of Decree is better than a thousand months**"[5] (Al-

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[1] اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

[2] اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

[3] تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

[4] تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

[5] لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Qadr:3) [G]. "**He regulates all affairs, from the heavens to the earth. Then it ascends to Him on a Day the length of which is a thousand years by your count**"[1] (As-Sajda:5).

If origin relates to Days as the narration said: I mixed the human's mud with my hand for forty days, The Resurrection relate to years as narration said: There is a gap of forty years between two blowing [H]. If "Laylatul Qadr" (the Day of Destiny) is better than 1000 months (**The Night of Decree is better than a thousand months**[2] (Al-Qadr:3)), the Day of Resurrection is 50,000 years. "**Unto Him, the angels and the Spirit ascend on a Day the duration of which is fifty thousand years. (4) So be patient, with sweet patience**"[3] (Al-Ma'aroj:4-5). Moses (A) is interpreted as the owner of descending and the West, where Light disappears (sunset). "**You were not on the Western Side when We decreed the command to Moses**"[4] (Al-Qisas:44). Jesus (A) is interpreted as the owner of ascending and the East, where Light appears "**And mention in the Scripture Mary, when she withdrew from her people to an eastern location**"[5] (Maryam:16). Muhammad (S) has both. In a way, he is average, and in a way, he is neither Eastern nor Western.

Regarding the level of Prophet Muhammad (S) at originate, a narration says: "I was a prophet, and Adam (A) was between water and mud", and another narration says: "Everything has an essence, and the essence of creation is Muhammad". Regarding the level of Prophet Muhammad (S), a narration says: "I have reserved my intercession for the great sinners of my nation". Prophet Muhammad (S) is no Eastern nor Western, "**Neither Eastern nor Western**"[1] (An-Nur:255). My Qibla is between East and West (narration). "**In that are signs for people who reflect**"[2] (Ar-Ra'd:3).

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[1] يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

[2] لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

[3] تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤) فَاصْبِرْ صَبْرًا جَمِيلًا (٥)

[4] وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ

[5] وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

Explanation

What is Fitrah? We can translate it as a human's innate nature. When a flower blossom converts to a flower, Arabian people use the word "Fatarah". In other words, "Fatarah" means revealing true appearance. The sky, Earth, and all the creatures are manifestations of God. To understand this topic, we need to understand the meaning of the creations of God. "**Allah is the Creator of all things**"[3]. How does God create? Any creations that exist come from the Mercy or blessing of God. The question is: "Can creatures exist without God's mercy?" For sure not. "**I created you before, while you were nothing**" (Maryam:9). The Mercy of God comes, and creations are manifestations of the Mercy. The Mercy from God becomes limited or defined, and then a creature appears. So, the Sky, Earth, Sun, humans, and others are the limited Mercy of Allah. This is only a one-way mercy, and it is from God. Therefore, whatever you see is a form of the Mercy of God. "**So, wherever you [might] turn, there is the Face of Allah**"[4] (Al-Baqara:115). The face here is the human Heart, which is faced toward Allah. We need to be careful of how we interpret this verse. One of the considerations of the face here is the human Heart, but not exactly like ours. Always keep following verses of the Holy Quran and all your interpretations that "**There is nothing like Him**"[1] (Ash-Shura:11). All creatures are manifestations of God and will return to him. "**Indeed, we belong to Allah, and indeed to Him we will return**"[2] (Al-Baqara:156).

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[1] لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
[2] إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
[3] اللَّهُ خَالِقُ كُلِّ شَيْءٍ
[4] فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

Human Fitrah is not changeable, and it is the same for all humans since we came from the same source. "**No change is there in the words of Allah**"[3] (Yunus:64). For example, every single person loves Perfection, whether that person is educated, non-educated, living in a desert, on a high rise, or even people who are living in isolation. You might ask how can we prove this? If you ask a person who is living in an isolated jungle to select between a broken spear and a sharp spear. He would pick the sharp spear. So, all people seek Perfection. There might be another question: If it is true that we are born with the same Fitrah, and God's love is in our nature, then why do we see people in this world with different attitudes? When humans start their life in this world, their pure Fitrah is mixed with their lust then they will see different things as Perfection. One sees money as God, one sees power as God, and so on. They missed that real Perfection is to be close to God. Religion is a direct link to human Fitrah, not to their lust and temptation.

Therefore, religion is constant, and it is completely dependent on our Fitrah. Some people might say that the prophet Muhammad(S) lived 1400 years ago, and religion needs to be changed. They forget the point that religion is dependent on human Fitrah, which remains the same and is constant. If you buy a washer/dryer machine, you will ask its manufacturer how to use it or maybe refer to its manual. We know that we have not made ourselves, so why should we not ask our Creator what the purpose of a human is and how we can achieve it? The Holy Quran is like a manual for Human beings (Allameh Hassanzadeh). Anyway, it is important to know that we came from the same place and will be back there sooner or later. We are like an ocean wave that comes from the ocean and returns back to it.

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[1] لَيْسَ كَمِثْلِهِ شَيْءٌ

[2] إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[3] لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

Khajeh said: "First was God, and nothing else was with him". This is a particularly important phrase, and we need to explain it in more detail. Before anything else, we need to understand the meaning of the "First". We have different types of First.

-**First in Time**: For example, if someone is born before you, then we say he is first, and you are second.

-**First in space**: For example, someone is close to Ka'ba, and you are a few lines behind him, so he is first compared to you.

-**First in level**: For example, the president is first in level, and the vice president is second.

-**First in cause and effect**: Cause is first, and effect is second. For example, when you turn a key to open the door. The movement of your hand is first, and the movement of the key is second. It is not necessary to mean they happen at different times. There are also other types of First that can be found in philosophy books.

First, it was God and nothing else. This does not mean there was a time when God existed, and nothing else existed. God is the Creator of time and not bound by time. If you consider the time, then there would be lots of questions that would need to be answered. This is how most people think of it, but the Truth is: "Time is a dimension of matter, and both are God's creation". The matter has length, width, and depth. "It is impossible to have matter without time and time without matter". In the metaphysical world, there is no matter; hence, it is free from time and space. In the intellectual world, there is no time and space. Time is the amount of movement.

Now, with this explanation, is it possible to say that there was a time when this world did not exist? No. Why? Because if there is no physical world, there would be no time. So, this world existed forever; there is no way we can find a specific time in which the physical world did not exist. There were and always will be changes in this world, but this is not what we discussed above. The key point is that this eternality is not on its own, and it is fully dependent on someone else, who is God. A simple example to understand is the sun and sunlight. If there is a sun, there is sunlight. Sunlight is fully dependent on the sun. This world is fully dependent on Allah, but Allah is self-dependent. Now, back to Khajeh's point: "First was God and nothing else with him". One mystic man said: Right now, there is God, and nothing else with him(because they see creatures as His manifestations and fully dependent on Him).

"**Indeed, Allah is ever Knowing and Wise**"[1](An-Nisa:11). So, God is ever knowing and wise. Creatures exist if God exists. He is "eternal kindness"[2]. His kindness is eternal; therefore, there needs to be creatures to receive His kindness. If you look at this world with a true monotheistic viewpoint: "You see that there is God and nothing else". When the Mercy of God descends, you will see it manifest into humans, animals, the sea, the sun, the moon, and so on. If you understand and reach the highest level of Truth, then you will see that no creatures independently exist, and they all depend on God for their Existence. There is a long way to reach this Truth, even though it is the closest thing to us. Imam Sadiq (A) said: "I swear by the God of Ka'ba that the monotheistic person is the one who does not see with God anything else"[3].

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[1] إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

[2] قديم الاحسان

[3] الموحد و رب الكعبه لا يرى مع الله غير الله

Everything in this world has two aspects: 1- Truth and divine aspect 2- Physical and creature aspect. If we look at them with the first aspect, we realize "It was God and nothing else," and if we look at them with the second, we see creatures and will search for God. Human Fitrah is our heaven. Satan separates us from our monotheistic nature. We need to return to our pure nature, which tells us that everything is from God.

Our story is like young fishes in the ocean who were looking for water. They heard from their parents that they were in the water, and without water, they would not survive. Their parents also told them that water is everywhere, and they are alive because of water, but they keep asking if this is true: why do we not see the water? They went to an old wise fish and asked him about water, and he said the same thing as their parents. Few fish were very serious about seeing water and insisted that the old fish show them a way that they could see it. The wise fish said to them you need to go to the shore where there are big ships. After they went there, they were trapped by a fisherman, and then they realized that they were in the water and saw whatever their parents told them was right. In one meaning, the wise men are prophets, and in the other meaning, fishermen are prophets and Awliya of God who help people to see the Truth of this world.

There was a guy who had not been to a jungle before; he asked someone to get him to a real jungle. When he arrived in the jungle, he was telling his tour guide that these trees do not allow him to see the jungle!!

Everything is Existence, and Existence is the Truth. Anything that has Existence has God. Every Existence belongs to Allah. Creatures are indicators of God, but keep in mind any creature is limited.

Create things from Non-Existence to Existence

Allameh Hassanzadeh: "*Size and destiny are factors in creation. For further detail on this wonderful topic, please see my essay Unity from a Mystic and a Philosopher's Perspective, at least until you understand what it means to become Existence of the creatures after non-existence. Faiz narrated from Imam Sadiq (A) a hadith that describes what happens after the death of the careers of God's throne*[1]*. Then Faiz said: "Perhaps the death of the people of heaven is a metaphor for the annihilation of every lowly among them on high, and for this reason, the death of the high is later than the low. But the death of the Angel of Death is delayed for everyone because, through it, their annihilation occurs*" [A].

How did Allah create creatures? Are they created from absolute nothingness? Can nothingness exist? If it does exist, then it is not nothingness; it would be Existence! Were we nothing before and then became a being? When the Mercy of Allah comes with a specific figure, a being is created. Like the ocean and a wave, waves come from the ocean and return back to it. It was not there before, but when the ocean got a figure, waves were created. A wave's Existence is not independent. It comes from the ocean and will return to it. The wave's identity was not there, but its Truth was in the ocean. So, being created from nothing means the Mercy of God came, and we were created. "**For I created you before,**

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[1] فَضَالَةُ عَنْ أَبِي الْمَغْرَاءِ قَالَ: حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أُعَزِّيهِ بِإِسْمَاعِيلَ فَتَرَحَّمَ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّى نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنَفْسِهِ فَقَالَ «إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ» وَ قَالَ «كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ» ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّهُ يَمُوتُ أَهْلُ الْأَرْضِ حَتَّى لَا يَبْقَى أَحَدٌ ثُمَّ يَمُوتُ أَهْلُ السَّمَاءِ حَتَّى لَا يَبْقَى أَحَدٌ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جَبْرَئِيلُ وَ مِيكَائِيلُ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيُقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جَبْرَئِيلُ وَ مِيكَائِيلُ فَيُقَالُ ....

while you were nothing" (Maryam:9). "**Has there [not] come upon man a period of time when he was not a thing [even] mentioned?**"[1] (Al-Insan:1). He was a thing but not mentioned. There was a time when the wave was not a mentioned thing, even though its Truth was in the ocean. Our Truth and reality were there, but our mentioned names were not. It was God and nothing else, and it is still God and nothing else.

Creatures have "Mahiyyat" (quantity). They have limits and measures. Khaliq is an Arabic word which means Creator. Khaliq (Creator) in Quranic translation is the person who measures a thing. For example, when a carpenter or tailor measures something, we will call him Khaliq or Creator. Note this is different than giving something Existence. In other words, we are measurements of Allah. "**Our Lord is He who gave each thing its form (measure) and then guided [it]**"[2]. Did you want your face? Did you want to be tall or short? And so on. In the Quran, we see many places with "min qabl"(from before). It is crucial to go over all of them in detail and understand their deep meaning. For a more detailed explanation of this subject, it is recommended to refer to the "Unity from mystic and philosopher viewpoints" book of Allameh Hassanzadeh.

Fitrah, or human nature in mystic view, is that there is nothing except God. We look at creatures and measurements of Allah, but we try to find Allah. When you look at yourselves in the mirror, you see your face. Creatures are like mirrors that show the person's face. They show God, or we can say they show Existence, but with their limits and measures. "**So, wherever you [might] turn, there is the Face of Allah**" (Al-Baqara:115). I am a mirror in which you see the face of Allah. What is the meaning of nothing after being? This means returning to our Fitrah and source.

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[1] هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

[2] قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

In explanation of nothingness after being, Mula Faiz Kashani explained a tradition from Imam Sadiq (A) as the following: " Whoever is on the Earth will die, then all in the sky will die, and only the Angel of death, Angel Gabriel, Angel Michael, and the throne's angels will be alive. Then, the Angel of Death comes to God and stands before him. God asks him: "Who is left alive?" He already knows, but the Angel of Death replies: "Oh, my Lord, no one is left except me, the Throne's angels, Angel Gabriel, and Angel Michael". God says, "Tell Gabriel and Michael to die". Then the angels will say: "Our Lord! They are your messenger and trustworthy!". God says, "I have decreed death for everyone in which they have a soul".

Then, the Angel of Death comes and stands before God Almighty; God says to him: "Who is left?" He knows better. Angel replies: "Lord! There is none left but the Angel of Death and the Throne's angels". God says, "Tell the Throne's angels to die". Then, the Angel of Death, depressed and sad, comes down, and God says to him: "Who is left?". He replies: "Oh Lord! There is no one left but me". God says, "Die, oh angel of Death!". So, he dies, then God takes the Earth with his right hand and the skies with his left hand and says: "Where are those who claim to be partners with me?" "Where are those who took another God with me?". Faiz says: "This tradition is from secrets. The death of every soul in the Earth and Skies may be pointed to the annihilation of every lower-order being in the higher-order being. The last step of annihilation is eternal level".

Here is a question: We know that in the metaphysical world, there is no time. So, how can the Angel of Death take all of the souls and then come to God? On the Day of Judgment, when you pass each level and go to the next level, you see there is no one except God, and all creatures fade away or vanish for you. You will come to the level to see that the Angel of Death is also fading away or annihilating in God. On the Day of Judgment, all creatures will be annihilated in God Almighty. "**To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing**"[1] (Ghafir:16).

There are three main levels in Tawhid (monotheism):

1- Tawhid Af'al (Monotheism of actions): In this level, mystics see that all actions are from God.
2- Tawhid Sefat (Monotheism of attribute): In this level, mystics see all good attributes come from God.
3- Tawhid Zaat (Monotheism of essence): All creatures will be annihilated at this level.

The origin of the wave is from the ocean, but it was not mentioned and did not have a name. All your knowledge is gathered with unity at your intellectual or soul level. Then, a story from your college is descended and separated from your knowledge in the lower level, which mystics call "the heart level". Then, in the lower level, which mystics call "the Khial level", the whole story will get proper figures and shapes. Then, it descends to a lower level, which is your physical level, and you tell the story by your tongue.

Intellectual level → Heart level → Khial level → Physical level

The key point is that your knowledge exists at all levels but will come from unity into diversity. With the above explanation, we can say that "all creatures in this world that seem to be separated, in reality, are in the higher level united like the example of our knowledge that is united in intellectual level". "**He regulates all affairs, from the heavens to the earth. Then it ascends to Him**"[2]

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[1] لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(as-Sajda:5). Things are managed from the sky to the Earth. When a person hears a story from someone, the story goes to their Khial, then to their Heart, and then it gathers in their soul or intellectual level. The above example applies to the human world, but the same will also apply to the whole universe. Things are measured at the heart level and then are transformed into the proper shape and figure, then finally appearing in the physical world. The important point to note is that spiritual descendants are without excess (Tajafi[2]), meaning the source does not leave its original place. The descendant of a raindrop is excess type, which means that at any given moment, the raindrop is in one place; that is, it leaves a higher level and descends to a lower level. But the descent of God's grace is not in the form of the descent of a raindrop. While the Mercy is in the high rank, it also descends in the lower rank. For example, your knowledge descends to lower worlds (soul/intellect, Heart, Khial/imagination, and sense) but not physically. When you want to teach a person a mathematical formula, your knowledge is not separating from you to reach the student's ears.

In the end, creatures perish, and only God exists

"Everyone upon it is perishing. (26) But will remain the Presence of your Lord, Full of Majesty and Splendor"[1]. The word "Faan"[2] in the above verse is an active noun. Creatures already perished, not that they will perish in time. Creatures are manifestations of God and are not independent things. Therefore, as the creation of things after nothingness is called the beginning

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[2] يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ.

[1] كُلُّ مَنْ عَلَيْهَا فَانٍ. (٢٦) وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

[2] فَانٍ.

(Mabda), the annihilation of them after Existence is called the end (Ma'ad). This does not mean that the sun and moon will be destroyed later; instead, they are entirely dependent on God from the mystic viewpoint; hence, they can be considered destroyed. Do not think that the Day of judgment will come at a specific time and Day in the future. The Day of Judgment is already happening, but we do not see it. A tradition from Amir Al-Mu'minin Ali(A) says: "This world is in the hereafter, and the hereafter is surrounding this world"[1]. When our Day of Judgment comes, we will see all the verses related to the Day of Judgment. "**On the Day when We fold the heaven, like the folding of a book. Just as We began the first creation, We will return it—a promise binding on Us. We will act**"[2] (Al-Anbiya:104). "**Allah it is Who created you in weakness, then He appointed strength after weakness, then after strength appointed weakness and grey hair. He creates whatsoever He wants, and He is Knower, the Potent**"[3] (Ar-Rum:54).

We say our body, hair, and teeth belong to us, but if it is true, why can we not keep them? In the Quran, we have "**Wahid**"[4] and "**Ahad**"[5]. There is a common mistake about the meaning of these two words. Most people consider them the Names of Allah with the same meaning. In Arabic, if we say "Ma Ja'ani **Ahad**"[6] means no one (comprehensive) came to me, but if we say "Ma Ja'ani

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[1] الدُّنيا فِي الأخِرَةِ وَالأخِرَةُ مُحِيطَةٌ بِالدُّنيا

[2] يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ

[3] اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

[4] واحد

[5] احد

[6] ما جائنى احد

Wahid"[1] means one specific person (singular) did not come to me. "**Ahad**" includes more people and is comprehensive.

God is not the one that can be counted. He does not have quality. He is the one that cannot be pointed at. He is the unique one. He is the Real One. In the Holy Quran, we see that **Ahad** only appears alone: "**Say thou: He is Allah, the One!(Unique)**"[2] (Al-Ikhlas:1). **Wahid** always comes with another word like "**Allah, the One, the Subduer**"[3] (Az-Zumar:4). Existence is "**Ahad**" and unique. He is "**Samad**"[4] . It means He is needless or, in another meaning, from the mystic viewpoint, **Samad** is the one that does not have free space for anything else. When a Mystic truly sees this, then his Day of judgment has arisen. Now we see the Creator and creatures, but mystic only sees God and His manifestation. Nothingness or non-existence does not exist. We cannot point out to non-existence.

Khajeh continued: In the beginning, God spoke, and creatures replied: "**Am I not your lord? They said: Yes! we testify**" and in the end, God spoke Himself: "**Whose is the dominion today? It is of Allah, the One, the Subduer**". God is one and unique; "**Allah is the Lord of all the worlds**"[5] (Az-Zumar:62). Alalmeh Hassanzadeh: "***But to your Lord is the return*** *" (Al-Alaq:8). There is a secret in this verse of the Holy Quran, and it is related to Prophet Muhammad (S)'s Lord. (It is not mentioned "****But to Lord is the return****" but says: "****But to your Lord is the return****"). It refers to the channel of Existence of every creature. The Lord, who is mentioned in this verse, is the final destination of all creatures, which is the Imam*" [B].

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[1] ما جائنی واحد

[2] قُلْ هُوَ اللَّهُ أَحَدٌ

[3] هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

[4] صمد

[5] اللَّهُ خَالِقُ كُلِّ شَيْءٍ.

Allameh Tabatabaei said: "**Rab**"[1] means owner and manager. Any creature has a "**Rab**"; for example, a rooster has a spiritual and intellectual reality in the Hereafter that is free from matter. The reality of the rooster is the Truth of all birds and manages them all. In other words, all birds that we see are descendants of it.

Mystics only see God and other creatures disappear in their viewpoint; this does not mean that others will be entirely destroyed since their Existence is from God, but only the illusion of other creations having independent Existence will be destroyed for mystics. "**All things perish, except His face.**"[2]. So, the beginning is from Him, and the end is to Him. "**Verily, unto God do we belong and, verily, unto Him we shall return**"[3] (Al-Baqara:156).

Khajeh said: "The first non-existence was the heaven where Adam and Eve were. "**We said, "O Adam, inhabit the Garden, you and your spouse**"[4] (Al-Baqara:35). The Existence after non-existence is the material world. "**We said, Go down from it, all of you**"[5] (Al-Baqara:38). The second non-existence, which is annihilation in monotheism, is the heaven that is the Resurrection of monotheists. "**But as for you, O tranquil soul. (27) Return to your Lord, pleased and accepted. (28) Enter among My servants. (29) Enter My Paradise**"[6] (Al-Fajr:27-30).

Allameh Hassanzadeh: "*Here God says: "Enter My Paradise". My (God) Paradise in this verse is like God's Book, God's House, God's Month (Ramadan), God's Servant, or His Servant in the Quran. Kolaini in Kafi, in the chapter "Occurrence of God's*

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[1] رب

[2] كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

[3] إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[4] وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

[5] قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

[6] يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

Names", narrated from Imam Sadiq (A) that: "These are the Names that appear but "Az-Zahir" (appear) is Allah, Tabarak, and Ta'ala"[1]*. This "My Paradise" is like "There is nothing except God in my coat", as Ibn Arabi in Futuhat said: "There is nothing except God in the Heaven means there nothing in Existence except God".*

In lesson 21 of the unity of Perceived and Perceiver, it is written: "It is narrated, God has a Paradise in which there are no big eyes, no palaces, no milk and honey, and the fruits of Paradise suitable for them are fruits of knowledge and secrets other than the usual fruits of the world"[2]*. This paradise is the "Ghorb" (closeness) and connection. The special people's utopia is here. You may find the following statement in the thousand and one points: "Turning away from the worldly life is great, but turning away from the world and the Hereafter is greater". Ibn Abbas narrated from Prophet Muhammad (S): "This world is forbidden to the people of the Hereafter, the Hereafter is forbidden to the people of this world, and this world and the Hereafter are forbidden to the people of God"*[3] [C].

From the mystic viewpoint, there are two arcs: "Descendant Arc and Ascendant Arc"[4]. The heaven that Adam and Eve were living in the descendant heaven first, and the heaven that their children will go to is ascendant heaven. "**And We said: "O Adam, dwell thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers**"[5] (Al-Baqara:35). This verse is applicable to all humans that are in heaven and Satan deceived them. "**and thus he led them on with deluding thoughts**"[1]. What was the forbidden tree? Why does God say not to eat? Why did Adam and Eve eat? And why did they come out? There are some sweet discussions about this, but it needs a sharp mind to understand it. One interpretation is that the forbidden tree was attention to multiplicities. Meaning, at the same time, see the Creator and creatures. So, they came out of heaven when they paid attention to multiplicities. Before eating from that tree, their ugliness was hidden, but after, their ugliness became apparent to them. "**We did say, "Down with you all from this [state]**"[2] (Al-A'raf:22). We are like this: if we reach unity, there will not be any ugliness, but when we descend, we will have eating, drinking, marriage, etc. That is why mystics say to restrain your lust so that you may turn away from the status of an animal and return to heaven.

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[1] فهذه الاسماء التی ظهرت فالظاهر هو اللّه و تبارك و تعالی،

[2] فی بعض الاخبار ان للّه جنة لیس فیها حور و لا قصور و لا لبن و عسل و ثمار الجنة المناسبة لهم الفواكه من العلوم و الاسرار دون المألوف من فواكه الدنیا

[3] الدنیا حرام علی اهل الآخرة، و الآخرة حرام علی اهل الدنیا، و الدنیا و الآخرة حرام علی اهل اللّه

[4] قوس صعود و قوس نزول

What did Satan say to Adam and Eve? "**Your Lord has only prohibited you from this tree lest you become angels, or lest you become immortals**"[3] (Al-A'raf:20). Since Adam and Eve liked the place and wanted to stay there forever, Satan could trick them into eating the forbidden tree. The key message here is that humans must completely surrender to their Lord entirely. Adam should say to Satan: I want whatever my Lord wants for me. If He wants me to stay here forever, I fully accept it; if not, I am fully obedient. Since Adam and Eve had selfishness, He ate from the tree. Regardless of which level humans are on, they need to be

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[5] وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

[1] فَدَلَّاهُمَا بِغُرُورٍ

[2] قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

[3] مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

fully obedient to God. I fully accept if God wants me poor, rich, sick, healthy.

"**Mowahhid**"[1] (the person who believes God is one and unique) sees only God; he is not the person who just believes God exists. Since he sees God everywhere, he does not commit any sin or bad action. Adam did one thing that caused him to come out from heaven, and we do a lot of bad actions and still believe that heaven is just for us. Satan also sinned. Why did Satan become accursed but not Adam? Both disobeyed God, Satan did not prostrate, and Adam ate from the forbidden tree.

Satan's action was from self-magnification or arrogance: "**And when I have formed him fully and breathed into him of My spirit, fall you down before him in prostration!" (72) Thereupon the angels prostrated themselves, all of them together, (73) save Iblis: he gloried in his arrogance, and [thus] became one of those who deny the Truth (infidels)**"[2] (sad:72-72). Instead, Adam and Eve said, "**The two replied: "O our Sustainer! We have sinned against ourselves -and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!**"[3] (Al-A'raf:23). Adam's action was a mistake therefore they said, please forgive us, but Satan thought that he knew better than God and wanted to teach his Lord and bring reason that I am better than Adam. Satan said: You made me from fire and made him from mud. So, Satan became accursed, but Adam and Eve were forgiven.

There was selfishness in Adam; therefore, he was descended to this world. Similarly, If a "Mowahid" does not see God everywhere, he will also descend. Heaven in the ascendant arc is at a higher level than heaven in the descendant arc. Because in ascending heaven, God and His worshiper are pleased with each other. "**But as for you, O tranquil soul. (27) Return to your Lord, pleased and accepted. (28) Enter among My servants. (29) Enter My Paradise. (30)**"[1].

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[1] موحد

[2] فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

[3] قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

How can a person be pleased with God? It must be from our Heart, not just saying we are pleased with God only with our mouth. Many calamities happened to Imam Hussain(A) and his beloved family, but he said, "**O Lord, I am pleased with you pleasant**". If we have tooth pain, we become grumpy and angry with others. Someone asked Allameh Tabatabaei (Great Quran interpreter): What is your advice for the youth? He replied: Do not forget God. Whatever bad happens to you, consider that it is what God wants for you. For example, if you are sick or poor, remain content with it and acknowledge that everything is from your Lord. We will understand this advice when we practice it for a while".

Allameh Hassanzadeh said: "There is a point in "Return unto your Lord well pleased and well-pleasing". It mentioned that return to your Lord. Each being has a "**Rab**"(owner and manager), which is an existence link or canal to actual reality. The "Rab" of Prophet Muhammad(S) in this verse refers to the "Rab" of all the worlds. Meaning the return of all beings would be toward Prophet Muhammad's Lord, the Lord of all worlds. Special attention is needed to understand this verse, so think deeply about it".

"And enter thou My Garden"

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[1] يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

For God, it is a paradise without a palace, milk, or honey. The fruits of that Garden are knowledge. All except God is perished in this heaven; other than God are illusions. In a narration, Amir Al-Mu'minin Ali (A) told Kumail, "**Truth is the fading away of illusions and appearance of the definite**"[1]. There is no one except God; if we see others, this is due to our illusions and fantasies. Avicenna said: "Whoever wants mysticism for mysticism, he has a hidden "Sherk"[2] (worship other than Allah). He is like the person who prays to be seen by others, or the one who prays to go to heaven, or the one who prays to not go to hell. The prayer should be just for God, not because of something else. One of the essential points that we must observe in our prayers is that we are talking directly to God Almighty.

There is a narration from our prophet Muhammad(S): "This world is forbidden for the people of the Hereafter, and the Hereafter is forbidden for the people of this world, but both (this world and the hereafter) are forbidden for the Saint of God (Awliya' of God")"[2]. God revealed for prophet Dawood(A): "O Dawood, keep your friends away from lusts because the hearts that love lusts have their intelligence hidden from me".

Another tradition: "If anyone regrets something they have lost in this worldly life, they will be two months walking distance away from heaven and close to hell". Our Heart is God's place, not worldly wishes.

- [1] أنّه كميل كان من خواص على(ع)، اردفه على جَمَله فسأل عنه، قال: يا
أمير المؤمنين(ع) ما الحقيقة؟ فقال(ع): مالک و الحقيقة؟ قال كميل: أولستُ صاحب سرّک؟
قال(ع): بلى ولكن يرشّح عليک ما يطفح منّى قال كميل: أو مثلک يخيّب سائلا؟ فقال(ع):
الحقيقه كشف سبحات الجلال من غيراشارة. فقال: زدنى بيانا. قال(ع): محوالموهوم مع صحو
المعلوم. فقال: زدنى بيانا. فقال(ع): هتک الستر لغلبة السرّ. فقال: زدنى بيانا. قال(ع): نور
يشرق من صبح الازل فيلوح على هياكل التوحيد آثاره. فقال: زدنى بيانا. قال (ع): اطف
السراج فقد طلع الصبح
- [2] اولياء الله

Khajeh said: "Coming down from heaven to this world is like paying attention from perfection to deficiency and falling away from human nature(Fitrah)".

Allameh Hassanzadeh: ***"In it descend the angels and the Spirit, by the leave of their Lord, with every command"*** *(Al-Qadr:4). "**Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years**" (Al-Ma'arij:4). The words "Descending of angels and the spirit in Night and Ascending in Day" require particular consideration. Descending is happening in Night, and ascending is happening in Day. We have discussed this in detail in our book, "The Human and the Quran". We also need to consider why the Holy Quran refers to Spirit as a single and angels as a plural noun. Ibn Arabi, in the 306 section of his book Futuhat, has a precise discussion about the difference between angels and the spirit. He said the word Malaeike (angels) is from Owluke, meaning messenger, not from Mulk, meaning power and kingdom. Mulla Sadra at the of his book, "Shawahi Ar-Rububia" (Evidence of Lordship). Refer to my book, the 1001 Notes, for more discussion*[D].

In the mystic view, the Mercy of God passes through the following world until it reaches the physical world: 1- Unique hidden level,[1] which is the Essence level 2- Unity level, which is the level of God's Names and Attributes[2] 3- Intellectual world[3] 4- Methal or Barzakh world[4] and 5- Material world.

The unique hidden level is the appearance of absolute Existence; then it will be descended to the lower level. There are two important points: 1- Appearance or descendants of something from the upper to lower level does not mean it left the upper level;

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[1] - مقام غیب احدیت

[2] - مقام واحدیت اسما و صفات

[3] - عالم عقلی

[4] - عالم مثال- عالم برزخ

rather, it co-exists in both the upper and the lower level. 2- The appearance or descendants may not be in the same form once in the lower level; rather, it would be a limited version since the lower level can only be present based on its capacity. Descendant of God's Mercy is called Descendant arc[11].

The Truth and reality of the Holy Quran, God's knowledge, was covered or limited 70,000 times until it became like the Holy book in our hands.

Khajeh said: "Going from the material world to heaven is paying attention from deficiency to perfection".

There is a poem from Allameh Hassanzadeh called "Dafter Del"(Heart note). It is given to him after 40 days of praying with special attention. It includes 19 chapters. Its chapter is the same number of letters as "**Bismillahir Rahmanir Raheem**"[1]. In each chapter, the poem starts with "**Bismillah**" (In the Name of Allah). It describes an extremely high level of mysticism, knowledge, and truths.

Allameh Hassanzadeh: *Here is my poem in the "Heart Note" book:*

Although the (God's) connection is from love, it (love) in matters is neighborhood.

Anything that describes closeness and connection in the material world more than the level of the surface is impossible since the body's connection is limited to the surface level.

The ultimate physical union is marriage, which is one of the ends of love.

In essence, the connection of the soul is with the soul, a connection above words and expressions.

You know it as the unity of perceived and perceiver, or call it cause and effect.

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[1] بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

You say it as the perfection of the lover's essence, You say it exaltation of speaking Nafs.

You say the spirit is intensifying to reach the whole intellect.

It might also be the elevation of Existence, whereby its Lord extends kindness moment by moment.

It could be "Tajadud Amthal" (repetition of similes) or "Harakat Johary" (motion in the essence)

You are moving from imperfection to perfection; you are moving toward your whole.

Every matter or material thing is purely the helper, nothing else.

How a matter can be a cause? Which is absolute poverty.

You must have effort and patience until you reach your essence's perfection.

Until you become capable of divine mercy and show you things as they are. E

The origin of each connection is "love"[1]. The attraction between atoms and molecules is also out of love. Love for atoms, molecules, plants, animals, and humans is different but proportional to them. Each motion that we see originates from love. We go to work because we love living and having a good life. Since we love beauty, we buy a new house, car, dress, and even go to the barber. Even when we get scared or escape a difficult situation, it is also based on love. It is because we love to be alive and comfortable. In the material world, the ultimate connection and closeness is when objects become close to each other. When a human loves another human, they hug each other, and marriage is the ultimate closeness in the material world, which also originates from loving to have children. For example, when a child loves her doll, she squeezes it tightly in her arms. She loves to be close to her doll or be united with it.

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[1] - حب

Love in the Hereafter is different. There is no matter in the metaphysical world. Therefore, love means becoming united. As discussed in the introduction, joys and pains would also be much stronger hereafter. This unity is like the unity of perceiver and perceived (discussed before in the introduction). We can also call this connection, cause and effect, or annihilation or fading away of the lover to the real loved one, or development of our Nafs, or intensifying of our Spirit, or intensifying of Existence, or we can say that Existence will be in a position that is constantly blessed, or "Tajddud Al-Amthal"[1] (The transformation of the universe or anything other than God, meaning that in every instance the whole world is changing/transforming, it is not such that God created the universe and left it by itself) or "Harkat-Johari"[2] (This is Mulla Sadras' theory. From his point of view, the essence or Truth of the object is essentially changing and moving. Because the nature of motion is conversion, the whole physical universe is constantly changing) or we can call it "converting energy to matter".

Matter cannot be a cause but can be a helper. Matter cannot give Existence to another matter. If, in mysticism discussions, we say that a mystic created something, it is related to his/her supernatural level in which they have the power to create something with God's permission. Mulla Sadra says: Some mystic spirit has the power to create matter as big as the sun, which is not related to their physical level but originates from their spiritual level.

If we want to reach perfection level, we must have effort, perseverance, and patience. If a fan spins once and stops, then spins again and stops, it would not be able to reach its perfection level to blow air. In this journey, we need to be patient. If we do not have a vision yet, it is because we are still not ready to receive those visions. The Mercy of God is like radio waves that are constantly broadcast, but we need to tune ourselves like a radio to receive news. There is a tradition from the prophet Muhammad(S) that says: "O' Lord, show me the truth and reality of things as they are"[1]. Meaning that we do not see the Truth and reality of things; we only see their properties like color, weight, length, and width. We should start the journey towards God to see the Truth of things.

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[1] تجدد امثال -

[2] حرکت جوهری -

"God originates creation, and then will revert it, then you will go back to Him"[2]

God revealed the creatures. They were in His knowledge, and He revealed them. Then they return to him. Although creatures only exist with God's Existence, they only become visible in the physical world through God's will. Creatures like us, animals, the Earth, and the sky are Allah's knowledge that is revealed in the physical world. They were in His knowledge but became visible in this world (Descendant arc). So, they travel from the descendant level downwards until they come to the lowest and most limited level, the physical world. At last, they will ascend from the physical world to return to where they originated from. At first, it is the descending of Light; at last, it is the ascending of the Light. The critical point is that He is the Light in all the descendent and ascendant arc stages. "**God is the Light of the heavens and the earth**"[3]. He is the Light of all things and the Existence of all things.

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[1] - اللَّهُمَّ أَرِنِي الأَشْيَاءَ كَمَا هِيَ

[2] - اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Khajeh said: They interpret origin as Night, which is "The Night of Destiny"[1], and Resurrection as Day, which is "The Day of Ressurection"[2].

Allameh Hassanzadeh: *This statement is one of the interpretations of "Laylatul Qadr" (Night of Destiny), which is very important, as Rumi mystic says in the second book of Masnavi:*

The Truth is the night, is hidden in the night to test the soul every night.

Haji Sabzewari explained this poem as the following: "Truth is the night means, One of God's encompassing signs is the night which is extended in all nights. It is like the flowing that draws all times and is the spirit of them". [F]

Why do we call descendants as Night? Because the absolute Light will get limitations and descend and come towards darkness. It is called the Day of Judgment because things become clear, and will return to the Light again. At night, the Truth is hidden, but in the Day, the Truth is revealed. Towards the Day of Judgment, Truth becomes clearer in each level, but in the Night of Destiny, Truth becomes darker in each level. That was one of the interpretations of "The Night of Destiny".

Haji Sabzevari (great philosopher) said: "The Truth is the Night of Destiny, meaning one of the signs of God's complete control is the Night of Destiny, which is the origin of all nights. The Night of Destiny is not like any other night; it is superior and the uppermost of all other nights. The Night of Destiny is the origin of time and the Spirit of time. It means the things that happen in the physical world, one after the other, is a manifestation of the Night of

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- [3] اللَّهُ نُورُ السَّمَاوَاتِ وَالأَرْضِ.
- [1] ليلةَ القدر
- [2] يوم القيامة

Destiny. We have a night of destiny in the physical world, the 23rd Night of the holy month of Ramadan, which is representative of the Night of Destiny, not the real one. As mentioned, the real Night of Destiny is beyond time.

Allameh Hassanzadeh: *One of the interpretations of the Night of Destiny is the descendent extension of God's Light in the descendent arc. The pure Light that does not have any darkness gets limited and mixed with darkness. Similarly, the Day of Judgment is the ascendent extension of God's Light in the ascending arc.* [F]

Another interpretation of the Night of Destiny is the inner state of the Awliya of God. Amir Al-Mu'minin Ali (A) said: "I am the night of destiny". Imam's Heart is the place of God's will, which is called "Mashiat Allah"[1]. The Heart of these Awliya is also interpreted as the Night of Destiny. A tradition says: "My Awliya are under my dress; no one knows them". Meaning no one knows their level and status. Some Awliya of God might be like ordinary people, and no one thinks they are Awliya of God, even their families. For example, Allameh Sayed Mohammad Hussain Tabatabaei, a great philosopher and interpreter of the Holy Quran, was well known. Still, his brother Allameh Sayed Mohammad Hassan Tabatabaei was not well known in society. Therefore, it isn't easy to find out the status of Wilayat (closeness to God) of well-known people in society. Allameh Hassanzadeh is incredibly careful to observe so that no one notices his guardianship (wilayat status).

Allameh Hassanzadeh narrated: *"God hid three things in three things: 1- He hid his pleasure in His obedience, so do not underestimate any obedience since His pleasure may be in that obedience (do not underestimate any good actions). 2- He hid His*

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[1] مشيت الله -

wrath in His disobedience, so do not underestimate any sin since His anger may be in that disobedience(do not underestimate any bad actions). 3- He hid His Awliya among His creatures, so do not look down on people, for perhaps one of them is amongst the Awliya of Allah”[1] F. Prophet Moses(A) and Prophet Khidr(A) passed through a village and asked for food, but no one recognized them and did not give them food. Prophet Khidr(A) fixed a broken wall, and prophet Moses asked Why are you doing this? Instead, we should ask them for food (refer to the Holy Quran for the full story).

In the Night of Destiny and the descendent arc, we have “**The angels and the Spirit descend therein, by the permission of their Lord, with all decrees**”[2] (Al-Qadr:4). But in the Day of judgment and the ascending arc, we have “**The angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years**”[3]. So, ascendent is interpreted as Day and descendent as Night. Interpretation of the descendants of angels and the Spirit in the Night and ascendants of them in the Day is beneficial to understanding the Day of Judgment and the Night of Destiny and their levels. (For a detailed explanation, refer to Allameh Hassanzadeh’s book, “Quran and Human”).

Some key points exist in having angels as plural and the Spirit as singular. Why Quran did not say spirits instead of Spirit (singular)? “**They question you concerning the Spirit. Say, ‘The Spirit is of the command of my Lord, and you have not been given of the knowledge except a few**”[4] (Al-Isra:85). We have in another verse of the Quran that says: "**And Our command is but a single [word], like the twinkling of an eye**"[1] (Al-Qamar:50). A tradition says: "The spirit is a creature enormous compared to the angles Gabriel and Michael". The Spirit is one Truth. The compressed level of all the angels is the Spirit; in other words, angels are manifestations of the Spirit. In his book "Futuhat Makkieh," great mystic Ibn Al-Arabi said, "Angels are also prophets of God, and its root is from Alukeh, meaning intermediary".

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[1] - إنّ الله خبّأ ثلاثة أشياء في ثلاثة أشياء: خبّأ رضاه في طاعته؛ فلا تحقرنّ من الطاعة شيئاً، فلعل رضاه فيه.. وخبّأ سخطه في معصيته؛ فلا تحقرنّ من المعصية شيئاً، فلعلّ سخطه فيه.. وخبّأ أولياءه في خلقه؛ فلا تحقرنّ أحداً، فلعله ذلك الولي

[2] - نَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ.

[3] - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

Figure 1 shows both the descending and the ascending arc as a circle. North would be the absolute hidden status, and South would be the absolute visible status. In the descendent arc, the Light of Existence will be hidden under the quiddity of creatures or his manifestations until it reaches the absolute appearance status of the material world. Then it starts its journey from absolute darkness towards absolute Light, the Truth of the Day of judgment in which only God is shining.

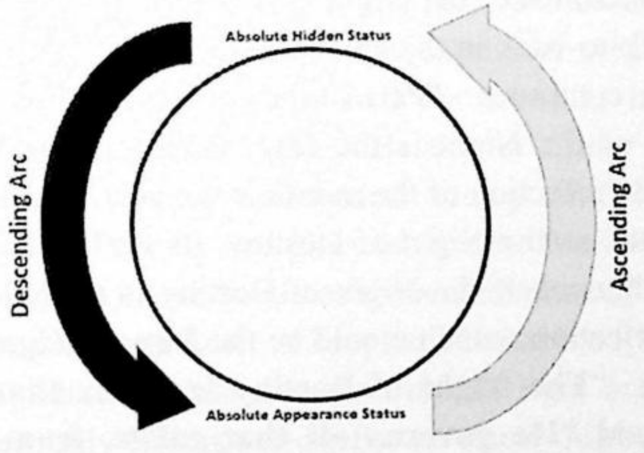

Figure 1: Descending and Ascending Arc

- [4] وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا
- [1] وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

In one interpretation, the whole descendent arc is called "the Night of Destiny".

We also said before that the Night of Destiny is the Heart of the perfect human. Quran descended at once in the Heart of prophet Mohammad (S), then it was expanded or descended again during 23 years to the physical level of prophet Mohammad(s). "**The Honest Spirit came down with it. (193) Upon your heart, that you may be one of the warners**"[1] (Ash-Shu'ara:194). All things are detailed in the Heart (inward), so everything that happens in this world is a descent from the Heart of the perfect human (Prophet Muhammad (S) or Imams (A)) or the Night of Destiny level. All things are measured in the Night of Destiny, then descend to the physical world. Before the Night of Destiny, things are not visible.

If this is the case, what is the Night of Destiny mentioned in the holy month of Ramadan? This Night of Destiny depends on the real Night of Destiny, which is beyond time. In other words, things are measured in the real Night of Destiny beyond time, then will appear back-to-back in the physical world.

Khajeh continued: "Perfection of the beginning is the end, Perfection of the Night is the Day, Perfection of the Day is the month, and Perfection of the month is the year. So, if the beginning is interpreted as the Night of Destiny, its Perfection would be the Day of Judgment. If the Night of Destiny is related to the month, then its Perfection, which would be the Day of judgment, is related to the year. "**The Night of Destiny is better than a thousand months**" and "**He governs all that exists, from the celestial space to the earth; and in the end all shall ascend unto Him [for judgment] on a Day the length whereof will be [like] a**

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[1] - نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

thousand years of your reckoning". "I mixed human's nature with my two hands in forty mornings"[1]

Khajeh said: "I mixed the human's mud with my hand for forty days". Allameh Hassanzadeh: "*Two hands refer to Glory and Beautiful Names of God which are mixed. As God says:* ***"Said He: O Iblis! What has kept thee from prostrating thyself before that [being] which I have created with My hands? Art thou too proud [to bow down before another created being], or art thou of those who think [only] of themselves as high?"*** *(Sad:75). And also says:* ***"And He taught Adam the names, all of them; thereafter He set them before the angels and said declare unto Me the Names of those if ye say sooth"*** *H*.

. What are the two hands of God? Does He have hands like us? No, "Sobhan Allah" (Glory be to God). He has hands, but not like us. Two hands indicate "Beauty and Glory(dignity) attributes" in one interpretation. The age of Perfection for humans is 40. Repeating a sentence 40 times has a dominant effect on our Nafs. If we want to dominate an attribute in our Nafs, we should repeat it at least 40 times. Mixing in the above narration means placing Beauty and Glory attributes deposited for a while in humans. Angels are manifestations of either Beauty or Glory attributes. Angels of torment cannot understand Mercy and vice versa. Humans can have all beauty and glory attributes. We see this in the two sons of Adam (A). One becomes a manifestation of beauty and the other of the glory attribute. A Prophet Muhammad(S) tradition said: "I saw children of Adam as ants on his right and left side. Rights were heavenly children and lefts were hell children".

"Said He: O Iblis! What has kept thee from prostrating thyself before that [being] which I have created with My hands? Art thou too proud [to bow down before another

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[1] - خمرت طينة آدم بيدي اربعون صباحا

created being], or art thou of those who think [only] of themselves as high?"[1] (Sad:75). Satan replied: "**I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay**"[2] (Sad:76). Satan saw the appearance of Adam and was not aware of his inner Light. He brings a reason for God and tries to teach God?!. God said: "**How could it be that He who has created [all] should not know [all]? Indeed, He alone is unfathomable [in His wisdom], aware**"[3] (Al-Mulk:14). We should never try to teach God something. Whatever God has decided about us is correct. "**And He taught Adam the names, all of them; thereafter He set them before the angels and said declare unto Me the Names of those if ye say sooth**"[4].

What are these names in the above verse of the Holy Quran? Are these verbal names like "Allah", or "Ar-Rahman"? No, they are names of Names. Names of God are light truths. So, if we hear in traditions that our Imams say: "We are Names of God", it means that the names of God are manifested in us[5]. So, when it is said: "We taught Adam the Names of God", it means we taught the reality of creatures to Adam(A) because creatures are places of appearance of God's Names. Tradition says that even the carpet was also taught to Adam. "Oh Lord, we ask you with Names that filled everything"[6]. So, if anyone has been taught the Names of Allah, he will know everything. Everything is a manifestation of

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[1] قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

[2] قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِن نَارٍ وَخَلَقْتَهُ مِن طِينٍ

[3] أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

[4] وَعَلَّمَ أدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِن كُنتُمْ صَادِقِينَ

[5] مظهر اسما الله

[6] أَسْمَائِك الَّتِي مَلَأَتْ أَرْكَانَ كلِّ شَيء

God's Names. In philosophy, we say: "If you know the cause, you will know the effect".

The above verse has two critical points: 1- Names of God have not been taught to Angels, only presented to them. 2- In Arabic, the pronoun "hum" in "Arazahum" (presented to them) is used for intellectual things. So, the Names of God are the intellectual truths.

In mysticism, a topic says: "Each Beauty Name has Glory names and vice-versa, but sometimes one name in the same Mazhar(place of appearance) dominates other Names". For example, when we see an ocean, we say this is a manifestation of the Glory Name of Allah, but at the same time, we might say it is a manifestation of the Beauty Name of Allah. This is what happened to Imam Hussain (A) in Karbala, and Lady Zainab (A) said: "We have not seen except beauty from God". But this vision is not for every human.

Allameh Hassanzadeh collected 40 traditions that talk about the number 40. Allameh Hassanzadeh: *"One of the traditions, which also talks about the number 40, is mentioned by Imam Baqir(A) in the interpretation of verse 5 of Surah Haj. "It is narrated in al-Kāfi from al-Baqir that he said: "When God wants to create a semen—and it is among that from which covenant was taken from the loin of Adam-(or as He may decide later); and (wants) to put it in the womb, He excites the man for sexual intercourse, and reveals to the womb, 'Open thy door so that My creature and My firm decree may enter into thee. So it opens its door. The sperm reaches the womb and moves therein for forty days: then it becomes a clot for forty days, then becomes a lump of flesh for forty days, then flows in its interlaced veins.*

Then God sends two creator angels who make in the wombs what God wishes; they enter into the belly of the woman, from the woman's mouth; so they reach the womb, and in it is the ancient spirit, that was transferred into loins of men and wombs of women.

Then they blow in it the spirit of life and eternity, and they create openings for his hearing and sight, and (make) his limbs and all that is in the stomach, by permission of God. Then God reveals to the two angels: 'Write on him My decree and My destiny and firm order; and write down that I may change that which you write. They say: 'O Lord! what are we to write?' Thereupon, God reveals to them to raise their heads towards the head of the mother. They raise their heads, and lo! There is a tablet striking the mother's forehead. They look into it and find in it his features, his embellishment, his death time, his covenant-whether he shall be a fortunate or an unfortunate one, and all his affairs. Thereupon, one of them dictates to the other; thus, they write down all that is in the tablet and make it conditional on the final decision (of God). Then, they seal the writing and put it between his eyes. Then they make him stand upright in the womb of his mother." (The Imam) said: "Sometimes he disobeys and turns upside down, and it does not happen except in case of an arrogant and rebellious one.

And when the time comes for the fetus to come out, developed or undeveloped, God reveals to the womb: 'Open thy door so that My creature may go out to My earth, and My order may be enforced about him, because now the time has come for him to go out." (The Imam) said: "Then the womb opens the door of the child; so he turns upside down, his feet go over his head, his head reaches the lower part of the (mother's) stomach. (It is done) so that delivery may be easier for the woman and the child. Then God sends to him an angel, named 'the Admonisher,' who sternly tells him to go out; the child becomes frightened; when it delays some more, the angel tells him once again to get out; the child becomes (even more) frightened and falls on the earth crying, terrified because of that rebuke".

This noble hadith, which is from the best of narrations, has been narrated in two ways, detailed and comprehensive, and both *aspects are quoted in Safi's Tafsir. In this hadith, the levels of the meaning of revelation are described. Also, the application of the angel to power and the fact that the parents are involved in breathing the soul of the child, in the sense that the breathing of the soul takes colors from them, as mentioned in the Muhammaddi Fass al-Hakam and the commentary of Qaisari, and I have explained in detail about the rulings. It is also used that the soul is immaterial, which He said has the soul of life and survival, and it has other benefits"* [H].

"Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years"[1] (Al-Ma'arij:4). "**He regulates all affairs, from the heavens to the Earth. Then it ascends to Him on a Day the length of which is a thousand years by your count**"[2] (As-Sajda:5). Why is there a difference in years for a Day (Yaum)? The difference is based on the difference of the Days of Judgment. Amir Al-Mu'minin Ali (A) said: "O dear God, it is for you all the praise for the number of days in this world and the hereafter"[3]. We know the days in this world, but what are the days in the Hereafter? Days in the Hereafter are truths and perfections that will appear for a human. There is one Day that equals one thousand years and another day that equals fifty thousand years. Therefore, when a person can perceive one Day of the Hereafter, he will be 50,000 years in front of another person. Sometimes, a person gets Mercy from God that goes a thousand years one Night; understanding something deeply will equal a thousand years. The seeker will go through the Days step by step to reach the Day of Resurrection and see the truths as they are.

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[1] - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

[2] - يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

[3] - اللهم لك الحمد بعدد ايام الدنيا والاخره

And that will be the Day that the seeker will only see God. "**To whom does the sovereignty belong today?" "To God, the One, the Irresistible**"[1] (Ghafir:16).

Khajeh said: "Moses (A) is interpreted as the owner of descending and the West, where Light disappears (sunset). "**You were not on the Western Side when We decreed the command to Moses**" (Al-Qisas:44). Jesus (A) is interpreted as the owner of ascending and the East, where Light appears "**And mention in the Scripture Mary, when she withdrew from her people to an eastern location**" (Maryam:16). Muhammad (S) has both. In a way, he is average, and in a way, he is neither Eastern nor Western".

The Holy Qur'an has an apparent meaning from which the reader understands the meaning and purpose. Still, it also has esoteric meanings that are not against apparent meaning and that only certain pure people understand. Khajeh says, "The meaning of Moses is the origin, and the meaning of Jesus is resurrection, or in other words, the meaning of Moses is to come down, and the meaning of Jesus is to rise, and in other words, the meaning of Moses is appearance, and the meaning of Jesus is inward".

Moses is the owner of the West, which is the place of sunset. "**You were not on the Western Side when We decreed the command to Moses**". Tradition says: "The first thing God Almighty wrote was the Torah"[2]. Jesus is the owner of the East, which is the place of sunrise. "**And mention in the Scripture Mary, when she withdrew from her people to an eastern location**". Tradition says: "Indeed, he is a sign for the Hour"[3]. If you look closely at the life of Prophet Moses (A) and Prophet

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[1] لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ.

[2] اول ما كتب الله تعالى التوراه

[3] وانه لعلم للساعه

Jesus (A) and their laws, you will see differences. The apparent rule overcomes Prophet Moses (A). The Torah is based on appearance and talks less about the Resurrection. Moses (A) was a revolutionary. He led the community, unlike Jesus (A).

But in the case of Prophet Jesus (A), esoteric rules prevail over him, and the aspect of separation from the intoxication of this world is more dominant in him. Jesus (A) was a human being who did not have a house, did not marry, was not even ordered to fight with others, was kind to everyone, and was cut off from the people and isolated and separated from worldly life. In the prophet Jesus (A), a manifestation of Beauty attributes of God is dominant, but in the prophet Moses (A), a manifestation of Glory attributes of God is dominant. A Prophet Muhammad (S) tradition says: "In Ascension, I have been given a cup of water, a cup of milk, and a cup of wine. I grabbed a cup of milk. Angel Gabriel told me that since you chose a cup of milk, your nation will be guided. If you chose a cup of water, your nation would be flooded (in the worldly life), and if you chose a cup of wine, your nation would be misguided".

Each drink is a different type of knowledge. Water is the apparent and general knowledge. Wine is also a type of knowledge, but it is hidden knowledge, just like someone who drinks wine will be drunk and his brain won't work correctly. Knowledge and truths beyond intelligence's limit will be manifested as wine. Milk is a different type of knowledge, too. For babies, milk is food and a type of healthy drink.

If we look closely at the life of Prophet Moses (A), we will see that he was always in relation to water. The name Moses means the person who was taken from water. Here are some examples: It was revealed to Prophet Moses' (A) mother to put him in a basket and then put it in the river to save him from the army of Pharaoh. When Prophet Moses (A) entered Madyan, he helped the daughters of Prophet Sho'ayb (A) give water to their sheep from a well. One of the miracles of Prophet Moses (A) was that he hit his staff into the water, and then the vast water split into two. After Prophet Moses (A) and his nation passed, the vast water came together, and Pharaoh and his army drowned while trying to chase him and his nation. Prophet Moses (A) saw Prophet Khizr (A) at the connection of the two seas. Prophet Khizr (A) made a hole in a ship while the ship was moving on water. Prophet Moses (A) made the hidden truths apparent in this world, but Prophet Jesus (Isa) (A) guided people to hidden truths.

Prophet Muhammad (S) is a combination of the two Prophets. **"Those with him are stern against the disbelievers, yet compassionate amongst believers"**[1]. Meaning he was in the middle of peacefulness and aggressiveness. He has the Beauty and the Glory attributes together. Prophet Muhammad (S) had both attributes of Prophet Moses (A) and Prophet Jesus (A). He was comprehensive. Prophet Muhammad (S) was the origin and Resurrection. He was the origin because "I was a Prophet when Adam was between water and mud" (Narration). Khajeh said: "There is an essence for everything, and the essence of creation is Prophet Muhammad (S)"[2]. He is the Resurrection because "I have kept my intersession for the great sins of my nation". The Qiblah of Prophet Moses (A) was in the West, and the Qiblah of Prophet Jesus (Isa) was in the East, but Prophet Muhammad (S) Qiblah was between them. "My Qiblah is between east and west". **"Surely, it is not east nor west"**. **"Verily, in all this there are messages indeed for people who think!"**[3] (Ar-Rum:21).

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[1] أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

[2] لکل شیء جوهر و جوهر الخلق محمد صلی اللّه علیه و آله

[3] إِنَّ فِی ذَلِکَ لَآیَاتٍ لِقَوْمٍ یَتَفَکَّرُونَ

All praise is to God to the extent that He deserves it.

Chapter 3: This world and the hereafter. "Human-level in this world and the Hereafter"

Khajeh, in chapter three, said: "Since God is the First and the Last [A], He has two worlds: 1- Creation world, and 2- Command world. One is apparent, and one is hidden. One is sensible, and the other is intellectual. Since God is the Outer and the Inner, He has two worlds also: 1- Material world and 2- The Hereafter. One is the origin, and one is the Resurrection. Creatures must pass this world to the Hereafter, seen to unseen, creation world to command world. God sent down His messengers to invite us to the unseen, as mentioned in all the Prophet's invites. So, the great news is the other world. "**What are they asking one another about? (1) About the Great Event. (2) About which they disagree. (3) Surely, they will find out**"[1] (An-Naba':1-4). Creatures are in Barzakh (Intermediate).

It is a dark barrier between the origin and the Resurrection [B]. "**And behind them is a barrier, until the Day they are**

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[1] - عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبَإِ الْعَظِيمِ (٢) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (٣) كَلَّا سَيَعْلَمُونَ (٤)

resurrected"[1] (Al-Mu'minun:100). Some people slept or died in Barzakh. People are sleepers based on the narration: "People are sleepers, so they wake up when they die. The world is dreaming"[2]. People are dead based on the verse of the Holy Quran: "**They are dead, not alive**"[3] (An-Nahl:21). "**But you cannot make those in the graves hear**"[4] (Fatir:22)[C]. Whoever dies from this life has woken up[D]. Resurrection is rising from death. "So when they die, they wake up. Whoever dies, Indeed, his Resurrection has been rise"[5]. There are two types of death: 1- Voluntary death, as the narration says: "Die before you die"[6]. 2- Natural death, as the Holy Quran says: "**Wherever you may be, death will catch up with you**"[7] (An-Nisa:78). Whoever dies with the voluntary death will be alive to eternal life. Anyone who dies with the natural death will fall into eternal damnation. Woe to those who wake up after death[8].

The secret of the Day of Judgment is a big secret that the prophets were not allowed to reveal because the prophets are the companions of the religious law [E], and the companions of the Day of Judgment are others.

"**You are only a warner, and to every community is a guide**"[9] (Ar-Ra'd:7). Of course, Prophet Muhammad (S) is very close to the Resurrection [F]. "Ressurection and I are as close as these two fingers"[10] (narration). "**They ask you about the Hour, "When will it take place?" (42) What concern do you have regarding its explanation? (You are not bound to tell them). (43) To your**

- [1] وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ
- [2] النَّاسِ نِيَامٌ فَإِذَا مَاتُوا انْتَبَهُوا. الدنيا حلم
- [3] أَمْوَاتٌ غَيْرُ أَحْيَاءٍ
- [4] وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ
- [5] فَإِذَا مَاتُوا انْتَبَهُوا من مات فقد قامت قيامته
- [6] موتوا قبل أن تموتوا
- [7] اينما تكونوا يدركم الموت
- [8] ويل لمن انابه بعد الموت
- [9] إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ
- [10] انا و الساعه كهاتين

Lord is its finality. (44) You are just a warner for whoever dreads it"[1] (An-Nazi'at:42-45). Resurrection is the Day of reward, and religious law is the Day of action. "Today is work without reward, tomorrow is reward without work"[2] (narration). Prophets are witnesses on the Day of Judgment [G]. "**Consider, then, when We shall bring forward witnesses from every community, and will bring you (O Muhammad!) as a witness against them all**"[3] (An-Nisa:41). The resurrection ruler is Someone else. "**And the Prophets and all witnesses shall be brought, and judgement shall be justly passed among them, and they shall not be wronged**"[4] (Az-Zumar:69). The religious law is the right path and Resurrection is the destination. The owner of the religious law says to Ressurection: "**And I do not know what shall be done with me or with you. I follow only what is revealed to me, and I am nothing but a plain warner**"[5] (Al-Ahqaf:9).

Creatures are travelers [H]. They will not go to their destination until they get a trace of the destination. Seekers will not be attracted to or move toward the destination until they know it. Awareness of destination is knowledge, and desire is love. He will start his journey if there is no love for a mystic. Love and knowledge are the effects of closeness. "People will be resurrected with what they love"[6]. [I&J]

Awareness has degrees: Assumption or Doubt, Knowledge, and Certainty. In one interpretation, the Doubt is related to this world. "**Surely they are in doubt**"[7] (Fussilat:54). In one interpretation, knowledge is related to the Hereafter. “**He gathers you for the Day of Resurrection, about which there is no doubt. But most people do not know**”[1] (Al-Jathiya:26). In another interpretation, knowledge is related to this world. “**No! If you only knew with knowledge of certainty... (5) You will surely see the Hellfire. (6) Then you will surely see it with the eye of certainty**”[2] (At-Takathur:5-7). The first effect of closeness to God is Believe and Faith. The second effect is Certainty. “**Indeed, this is the true certainty**”[3] (Al-Waqia:95). People are believers since they believe in things that are unseen: “**They believe in God and the Last Day**”[4] (Aal-i-Imran:114). So, Faith is related to this world. “**Those who believe in the unseen**”[5] (Al-Baqara:3). The Certainty is related to the Hereafter: “**And are certain of the Hereafter**”[6] (Al-Baqara:4). Here is an invitation to Faith: “**Our Lord, we have heard a caller calling to the faith: Believe in your Lord, and we have believed**”[7] (Aal-i-Imran:193). The ultimate of Faith is Certainty. “**And worship your Lord in order to attain certainty**”[8] (Al-Hijr:99) [K].

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[1] - يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (٤٢) فِيمَ أَنتَ مِن ذِكْرَاهَا (٤٣) إِلَىٰ رَبِّكَ مُنتَهَاهَا (٤٤) إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا (٤٥)

[2] - اليوم عمل بلا ثواب و غدا ثواب بلا عمل

[3] - فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا

[4] - وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

[5] - وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

[6] - المرء يحشر من احب

A believer is different than a Muslim. “**The Desert-Arabs say, “We have believed.” Say, “You have not believed; but say, ‘We have submitted,’ for Faith has not yet entered into your hearts**”[9] (Al-Hujarat:14). Faith has degrees. The first one is entering Faith into our hearts. Then: “**While his heart rests**

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[7] أَلَا إِنَّهُمْ فِي مِرْيَةٍ

[1] يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

[2] كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧)

[3] إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ

[4] يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[5] الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

[6] وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

[7] رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

[8] وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

[9] قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

securely in faith"[1] (An-Nahl:106). Then: "**O you who believe! Believe in God and His messenger, and the Book He sent down to His messenger, and the Book He sent down before**"[2] (An-Nisa:136). "**When they have abstained, and believed and work righteous works, and shall again abstain and believe, and shall again abstain and do well; and Allah loveth the well-doers**"[3] (Al-Ma'ida:93).

Therefore, Faith has degrees. The Faith also has some conditions: "**But no, by your Lord, they will not believe until they call you to arbitrate in their disputes, and then find within themselves no resentment regarding your decisions, and submit themselves completely**"[4] (An-Nisa:65). First is obey the order, then, happy with the judgment, and at last submission. The Certainty also has degrees: "**Indeed, you will know. (3) Certainly, you will know. (4) If you knew with knowledge of Certainty. (5) You would see the Inferno. (6) Then you will see it with the eye of Certainty. (7) Then, on that Day, you will be questioned about the Naeim**" (At-Takathur:3-8). Seeing the Hereafter is after the knowledge of Certainty. Seeing heaven is before the question. Knolwegde also has degrees. The Absolute Certainty is after the knowledge of Certainty.

Some people of Doubt think that the Resurrection will happen in a long time. "**And I do not think the Hour is coming**"[5] (Al-Kahf:36). They also think the Resurrection will happen far away. "**They have rejected it in the past, and made allegations from a far-off place**"[6] (As-Saba:53). The people of Certainty know that

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- [1] وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
- [2] يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ
- [3] إِذَا مَا اتَّقَوا وَّآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوا وَّآمَنُوا ثُمَّ اتَّقَوا وَّأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
-[4] فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا
- [5] وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

Resurrection is close to Time: “**The Hour has drawn near**”[1] (Al-Qamar:1). And close in place: “**They see it distant. (6) But We see it near**”[2] (Al-Ma’rij:6-7).

The Holy Prophet Muhammad (S) stretched his hand to heaven and took its fruit. “One Day, the Messenger of God, may God bless him and grant him peace, saw Haritha bin Malik bin Nu’man Ansari and said to him: O Haritha, how did you bring the night to the morning? He said: O Messenger of God, I woke up while I was a true believer. He said: Every Faith has a truth. What is the truth of your Faith? He said: I forbade myself from the world, and I stayed awake all night until morning, and I was thirsty all Day, an allusion to fasting as if I looked at the throne of my Lord and the Day of reckoning is near, and it is as if I am in heaven. I became angry while they were going away, and the people of the fire were tormented. The Messenger of God, may God’s prayers and peace be upon him, said: You are a believer; God has placed the light of Faith in your heart, so remain steadfast. May God make you steadfast. Then he said: O Messenger of God, I am not afraid of anything except my eye, the Messenger of God, peace and blessings of God be upon him, prayed for him, and that eye of truth was taken from him”[3] L.

Explanation

Allameh Hassanzadeh: ***“God is the First and the Last” (Al-Hadid:3).*** *Each Name of God must have manifestations. You*

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[6] - وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَكَانٍ بَعِيدٍ

[1] - اقْتَرَبَتِ السَّاعَةُ

[2] - إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦) وَنَرَاهُ قَرِيبًا

[3] - اذ قال له كيف اصبحت يا حارثة؟ قال اصبحت مؤمنا حقا. قال عليه السلام لكل حق حقيقة؛ فما حقيقة ايمانك؟ قال رأيت اهل الجنة يتزاورون و رأيت اهل النار يتعاورون و رأيت عرش ربى بارزا. فقال عليه السلام اصبت فالزم ثم قال عليه السلام لانس بن مالك هذا شاب نور اللّه قلبه بالايمان

cannot have Him without His manifestations. This world and the Hereafter have several names based on their conditions. God has different beautiful Names[1].^

In detail, the Names of God are unlimited, but in general, there are 99 or 1001 Names. What is a Name? Name is a limitation of one of God's attributes. When you consider God with one attribute, it is called Name. For example, when you consider God with power, his Name will be "**Ghadir**" in Arabic. When you consider God with knowledge, his Name will be "**Alim**" in Arabic. God's Names are split into two prominent category names in one description. "**Beauty and Glory Name**"[2]. All Names are gathered in the Name of "**Allah**". In another description, all Names of God are gathered in four names: "**He is the First and the Last, the Apparent and the Hidden, and He is Knower of all things**"[3]. Names of God have their manifestations; in other words, all worlds are manifestations of God's Names. "O Lord, seek you in your Names that filled everything"[4].

This world is apparent and a manifestation of "**Al-Zahir**" (Name of God meaning apparent). The hereafter is hidden and a manifestation of "**Al-Batin**" (Name of God meaning hidden). Also, this world is a manifestation of "**Al-Akhir**" (the Last) name of God because it is the lowest level of God's Mercy. The hereafter is a manifestation of "**Al-Awal**" since we originate from there, which is the highest level of God's mercy. Everyone who has a life here is a manifestation of "**Al-Hay**" (Name of God meaning alive), and everyone who dies is a manifestation of "**Al-Momit**" (Name of God meaning the inflictor of death). There must be a manifestation for each Name of God. It is impossible to have absolute truth without manifestation since it must have manifestation to become absolute truth without absolute limit.

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[1] اسماء الحسنی

[2] اسماء جمالی و جلالی -

[3] هو الاول و الاخر و الظاهر و الباطن و هو بکل شی علیم -

[4] وباسمائک التی ملئت کل شی -

Creation world and Command world[1]

What is the command world? It is a world free from matter and its properties. It is called "Mojaradat"[2]. It exists as long as God's command. "**Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!**"[3] (Ya-Sin:82). The creation world is different from the command world. For example, it is said that for an apple seed to become an apple tree. It needs to be planted in the ground, then watered, care should be taken, and it should receive sunlight to gradually become a complete apple tree. It will take some time to be. The Command world is free from Time. Let me give a simple example to clarify: You can go to a city in your mind instantly, but in this world, you need to drive or fly to get to that city, which will take some time.

Mulk world and Malakut world[4]

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[1] -عالم خلق و عالم امر

[2] -عالم مجردات

[3] - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[4] -عالم ملک و عالم ملکوت

Mulk means dominion, ownership, and governance. Malakut means the same as Mulk, but it is with extreme intensity. Malakut is the reality and truth of this world. "**And in this wise, We showed unto Ibrahim the governance (Malakut) of the heavens and the earth, and that he might become of the convinced**"[1] (Al-An'am:75).

Apparent world and Hidden world[2]

Everything we see or perceive with our physical senses is called the "Apparent world," and anything hidden from our physical senses is called the "Hidden World".

Physical world and Intellectual world[3]

We perceive this world with our physical senses, like seeing, hearing, tasting, touching, and smelling, but the intellectual world is perceived with our intellect. This means we need to have a body proportional to it and eyes and ears to perceive intellectual truths. If you want to see the intellectual world, you need eyes that can see those truths.

Khajeh said: "All creatures will go from this world to the hereafter, from the creation world to the command world, from the last to the first, from the apparent to the hidden, from Mulk to Malakut". A tradition says, "After this world, you will have 100 stations, the first of which is your grave". Some people pass these stations while they are still in this world. Everyone will go towards their perfection. But the point is that we need Someone as a guide. Prophets came to guide us towards human perfection.

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[1] -وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

[2] -عالم ظاهر و عالم باطن

[3] --عالم حس و عالم عقل

Religion needs to come from the creator, not creatures

Humans are very complex and wonderful beings. A man will not be able to offer a humanization program or the way of human perfection. It is necessary to pay attention to a crucial point: only the creator of man knows what man must be and do to reach his perfection. For example, the manufacturer of a passenger plane knows how to work with the aircraft properly. For this purpose, the device manufacturer writes the device's manual to show how it works or the correct way and method of using it. Similarly, the creator of humans knows what they need and how they need to be to reach their purposes and perfections. So, religion or the way of living must come from the origin and not based on human intellect because intellect is also part of creation.

Nabi's invitations are towards news, and that is the hereafter where creatures go

Prophets are all Nabi; one of the meanings of Nabi in Arabic is news. Another meaning of Nabi is grown. So, Nabi is a person who is grown by God. "**Then her Lord accepted her with goodly acceptance and made her grow up with a goodly growth**"[1] (Aal-i_imran:37). A tradition from Amir Al-Mu'minin Ali (A) says: "I am the great news"[2]. He is the great news because he reached the level of the Day of Judgment. We discussed that before, if a man reaches a level, he will be united with that truth.

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[1] فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا

[2] انا النَّبَإِ الْعَظِيم

So, his Resurrection is raised, or he is "himself" a resurrection. Why is the hereafter great news for people? Everyone talks about it differently because of a lack of knowledge. We need to have a resurrection vision to see the Day of Judgment in this world. We are like a baby in a mother's womb who does not understand what a tree, mountain, marriage, or work is. To understand this, one must have relevant eyes proportional to the Hereafter to see another world.

Khajeh said: "People are in an intermediate (Barzakh)[1] world.

Allameh Hassanzadeh: *"It refers to the Trinity. The knowledge and object, meaning education and formation, are both based on the Trinity, whether it is based on the greatest, the smallest, and the intermediate, and this is based on the first individuality (number three), as it has been proven in several positions of Fusus book of Ibn Arabi. Nasafi has narrated in Insan Kamel from the fact finder, "True talking Imam Jafar Dasiq (A):*

Allah Almighty created the "mulk" (this world) based on the example of its "Malkut" (Barzakh or Methal world), and the foundation of his "Malakut" based on the example of its "Jabarut" (Intellect world)[2].

Barzakh is a dark barrier between origin and Resurrection". Intermediate between two things in Arabic is called "Barzakh". For example, this wall is an intermediate between me and the outside of the room. Ishragh philosophers call physical objects "intermediates". They believe physical objects are intermediate between darkness and absolute light. They believe the material world is intermediate between existence and non-existence. The crucial point is that "Resurrection (Qiyamah) already exists, but this world is like a barrier". Tradition says, "Whoever dies, his Qiyamah rises"[3]. "**Before them is a barrier(intermediate) until**

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[1] -بَرْزَخ

[2] - ان اللّه تعالی خلق الملك علی مثال ملكوته، و أسس ملكوته علی مثال جبروته ليستدل بملكه علی ملكوته و بملكوته علی جبروته

[3] -من مات فقد قامت قيامته

the Day when they shall be raised"[1] (Al-Mu'minun:100). People's faces are toward this world. They need to turn their face (attention) towards the hereafter. Amir Al-Mu'minin said: "Repentance (Tawbeh) is before you"[2]. Tawbeh in Arabic means return for repentance.

Some people are awake, and some are asleep in this world

"Dead are they, not alive; and they perceive not when they will be raised up"[3] (An-Nahl:21). "People are asleep and wake up when they die"[4]. "This world is dreaming"[5]. We have discussed that real dreams have meanings behind them, and a dream interpreter leads us toward the true meaning of our dreams. It is known that in dreams, Bread is a blessing, and feces is money. Someone came to me and said: "I saw in his dreams that someone else was looking at me while defecating". I replied: That person is trying to find out where you earn money. Since this world is like a dream, Qyiamah is the true interpretation of this world. In the Hereafter, we will see the interpretation of all figures we see in this world. It is like seeing a dream with a meaning behind it. People who are asleep in this world can be awakened, but people who are dead or pretend to be dead cannot.

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[1] وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ -

[2] التوبه من ورانكم -

[3] أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ -

[4] النَّاسُ نِيَامٌ فَإِذَا مَاتُوا انْتَبَهُوا -

[5] الدنيا حلم -

“**And thou canst not make them hear who are in the graves**”[1] (Fatir:22). They are like animals that can listen to your voice but do not understand. Allameh Hassanzadeh: *“Graves are physical bodies that intermediate bodies rise from. Our physical body is the grave in which we are buried”* [C].

Khajeh Said: “There are two types of death: 1- Voluntary death 2- Natural death”. We have two types of death: 1- Voluntary death, “die before you die,”[2] and 2- Natural death, “wherever you are, death will get you”[3]. Prophet Jesus (A) said: “No one will enter the Hereafter unless he is born twice”.

Khajeh said: Whoever dies voluntarily will be resurrected to eternal life, meaning whoever cut their love to this worldly life like a dead person will reach eternal life. Allameh Hasanzadeh: *“It meant voluntary death. A poem says:*

Die sooner than your death, O Wise man, till become king after your death.

The Resurrection is the rising; People whose Resurrection has occurred are upright; otherwise, they are like other horizontal animals; They are not upright. They will be resurrected as animals”. [D]

Anything that has power and knowledge is alive. A worm also has knowledge and power; he is searching for food, so he is alive, but his life intensity compared to ours is very weak. The more knowledge and power we have, the more intense life is until we reach absolute power and knowledge like Prophet Khizr(A), a perfect human. Woe to the one who dies a natural death.

Khajeh Tusi said: “The secret of the Day of Judgment is great”. Whenever Allameh Tabatabaei (the great Quran interpreter and philosopher) wanted to talk about the Resurrection, he made his class private with a few students. He said that people are not ready to hear the truth and reality of the Resurrection yet. Prophets were not permitted to tell us the truths of the Resurrection because they were religious companions, and resurrection companions were different people. Khajeh Tusi said that the prophets are the companions of the religious law, and the companions of the Day of Judgment are others.

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[1] -وَمَا أَنتَ بِمُسْمِعٍ مَن فِي الْقُبُور.

[2] -موتوا قبل أن تموتوا

[3] - اين ما تكونوا يدركم الموت

Allameh Hassanzadeh: *We have two types of prophecies in mysticism: 1- a religious prophecy that tells us the laws of religion, like "eating dead meat is Haram," and 2- descriptive prophecy, who are Awliya of God (Awliya Allah). They are not bringing us the laws of religion but can tell us about the truths* ^{E}.

It is worth mentioning that all prophets must be a wali of God before becoming prophets. Prophecy is a manifestation of **Al-Zahir's** Name of Allah, meaning prophets are visible between people and clearly invite them towards God and the law of religion. They always said to people: O people, I am a messenger of God and came to describe the laws of religion: do not lie, do not steal, do not sin. On the other hand, Awliya of God (Awliya Allah) are manifestations of Al-Batin's Name of Allah, meaning they will not bring any religion, they will not say I am an Awliya of God (Wali), they even hide themselves from the people. Many traditions from 14 Ma'sumin (infallible Imams) say: "Hide our secrets".

A Prophet Muhammad(S) tradition says: "God Almighty has hidden three things in three things: He has placed his pleasure in obedience, his anger in his sins, and his Awliya and friends in his creatures. None of you should consider obedience light; Because no one knows in which obedience is the pleasure of God Almighty; no one should undermine any disobedience; For he does not know in what sin the wrath of God is; And let none of you despise the creation of God; Because he does not know which of them is the Awliya of God"[1]. As mentioned, prophets are Awliya of God while they are prophets, but they mention secrets of their Guardianship (closeness to God or Wilayah[1]) only with trusted ones; if they do not find those, they will be quiet. "**You are only a warner, and to every people, there is a guide**"[2]. Guidance belongs to the one in the Wilayat (closeness to God) position. A tradition from Prophet Muhammad(S): "O Ali, I am a warner, and you are the guide". "**Verily thou shalt not guide whomsoever thou love, but Allah shall guide whomsoever He will. And He knows best who are the guided**"[3] (Al-Qasas:56). Allah is the one who guides people by his Wali[4], whoever seeks guidance.

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[1] إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَتَمَ ثَلَاثَةً فِی ثَلَاثَةٍ رِضَاهُ فِی طَاعَتِهِ وَ كَتَمَ

Prophet Muhammad(S) is close to the Resurrection

A tradition from Prophet says: "I and the resurrection are like two fingers"[5]. (Index and middle finger touching each other). Allameh Hassanzadeh emphasized the closeness of the Prophet Muhammad (S) and the Resurrection. He also said: *"Referring to the index and middle fingers, the difference between the world and the hereafter is like this, but the Prophet used the right and left index fingers as an illustration of the Ahl al-Bayt and the Quran and then emphasized that they are not like the index and middle fingers. Which refers to the height of the change, So understand it correctly"* [F].

سَخَطَهُ فِی مَعْصِیَتِهِ وَ كَتَمَ وَلِیَّهُ فِی خَلْقِهِ وَ لَا یَسْتَخِفَّنَّ أَحَدُكُمْ شَیْئاً مِنَ الطَّاعَاتِ فَإِنَّهُ لَا یَدْرِی فِی أَیِّهَا رِضَا اللَّهِ تَعَالَی وَ لَا یَسْتَقِلَّنَّ أَحَدُكُمْ شَیْئاً مِنَ الْمَعَاصِی فَإِنَّهُ لَا یَدْرِی فِی أَیِّهَا سَخَطُ اللَّهِ وَ لَا یُزْرِیَنَّ أَحَدُكُمْ بِأَحَدٍ مِنْ خَلْقِهِ فَإِنَّهُ لَا یَدْرِی أَیُّهُمْ وَلِیُّ اللَّهِ

[1] -ولایت

[2] -إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

[3] - إنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

[4] - ولی الله

[5] - انا و الساعة کهاتین

Another tradition from Prophet Muhammad(S): "Someone asked when is the day of judgment? Prophet Muhammad(S) replied: I am the Qiyamah (Resurrection)". This means the Resurrection will not happen later. It is already happening. "This world is in the Hereafter, and the Hereafter is surrounding this world" (Narration from Amir Al-Mu'minin Ali (A)). Heaven, Hell, and Resurrection already exist. We need to have open eyes in our hearts to see them. So, we shouldn't consider the Resurrection as something that will happen many years later.

The days of Qiyamah (Resurrection) are different. A truth seeker can potentially reach a level, seeing faces as white and some dark. At this level, some truths will be clear to him, and he will reach "**On a day whereon faces become whitened and faces become blackened**"[1] (Aal-i-Imra:106). Some truth seekers will reach a level where they see their life has passed and they have not done any good deeds, so they will regret it. "**And warn thou them of thy Day of Sighing when the affair shall have been decreed while, yet they are in negligence and are not believing**"[2] (Maryam:39). A truth seeker will pass each level or Day, one by one until they reach "**The Day whereon they will appear: naught of them will be concealed from Allah, whose is the dominion to-day? It is of Allah, the One, the Subduer**"[3] (Ghafir:16).

Once, Allameh Hassanzadeh said: "One of my students saw Ibn Al-Arabi (Great Mystic) after his prayer. My student asked him to teach me something. Ibn Al-Arabi told him you are the owner (and the Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection). I explained to him that is true; everyone owns his heaven and Hell because everything that one sees in the Hereafter is his own doings, and he owns them. Everyone makes their heaven and hell".

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[1] - يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

[2] - وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

[3] - يَوْمَ هُم بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

It is not correct to define a specific time for Qiyamah. It is already there; we must reach that level to see it. A beautiful Persian poem says: "I am a speechless person that saw a dream, and people are deaf, I am not able to tell them what I see, and they are not able to hear". Prophets have two ranks; one is their prophecy, and the other is Wilayat status (closeness to God). The critical point is that the prophets do not know the resurrection truths in terms of prophecy, but they do know the resurrection truths in terms of their Wilayat. Every Prophet has a series of knowledge related to his prophethood and some related to the rank of Wilayat.

Khajeh said: "Resurrection is the Day of reward, and this world is the Day of action". Here, one must act to reap in the Hereafter. Good deeds should be done for God's pleasure, not because we want to go to heaven. When you see the luminosity of a Salawat in the Hereafter, you say I wish I could send Salawat once more, but there is no longer a time for action but a time of reward and harvest. Allameh Hassanzadeh narrated a hadith from Jesus (PBUH): "Millet is the smallest seed, but when it grows into a plant, many humans and birds can use it. Actions in this the world is like millet seed and the Hereafter is like the plant". Allameh Hassanzadeh in Elahi Nameh says: "O dear God, all of my awakening and sleeping are my request from you that "**My Lord! Send me back,**"[1] (Al-Mu'minun:99). and it is your acceptance". Sleep is the brother of death. We die when asleep and come to life when we wake.

"It is Allah Who takes away the souls at the Time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for

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[1]- حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ.

a term appointed. Verily, in this are signs for a people who think deeply"[1] (Az-Zumar:42).

Prophets are witnesses on the Day of the judgment

Allameh Hassanzadeh: *"Prophets are the scales of God's justice (Those who become like them will be awarded the most). Imam Sadiq (A) said: "We are the scales of justice"*[2]. [G]

"And on that Day We shall raise up from every nation a witness from their own against them, and We shall bring you (Prophet Muhammad) as a witness against those[3] **(An-Nahl:89). "How then shall it be when We bring forward from every nation a witness and bring you (Prophet Muhammad) to witness against those!"**[4] (An-Nisa:41). Jesus (A) says: **"I spoke to them of nothing except that which You ordered me, that you worship Allah, my Lord and our Lord. I witnessed them whilst living in their midst and ever since You took me to You, You have been the Watcher over them. You are the Witness of everything"**[5] (Al-Ma'ida:117).

Khajeh Said: "Religion is the way, and the Resurrection is the destination". The creatures are seekers toward their Lord, and until a trace of the destination reaches the seekers, their conduct will not change, and no seeker will desire or move until he is aware of the destination. For example, many people who work in a reputable company first heard good things about that company, so they moved and tried to get hired. It is impossible to seek the unknown. Meaning to look for something you do not know about it. "Awareness of destination is knowledge, and the desire for it is love".

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[1] يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

[2] نحن الموازين القسط

[3] وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

[4] فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

[5] فِيمَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

If the "**Lover**" (**God Almighty**) is not absolute beauty, then why do all beings move towards him? If we put good and bad food before an animal, it chooses good food because it seeks perfection. People who use make-up do it because they love beauty. People are looking for a good car, house, or position because they seek perfection. Even uncivilized people share the same characteristic of seeking perfection. All creatures seek absolute perfection but do not know it and sometimes deviate from their path and pursue partial perfection.

Allameh Hassanzadeh has a complex sentence: "*Every place that King of existence walks (God), His armies (His Names and attributes) will be with Him*" [H]. This sentence of Allameh Hassanzadeh is one of the precise mystical sentences. In ancient times, some philosophers believed that "everything is in everything". Meaning that water is in fire, and fire is in water, but it is not in appearance. Islamic mystics also believe that God is the owner of all the beautiful Names, and when He steps in one place, all the names and attributes are there, but that creations/place cannot manifest all these Names and Attributes. Human is the most remarkable creation and has the ability to manifest all the beautiful Names and Attributes of God. Ayatullah Motahari said: "There was a painting in a Paris Museum. A man was running away from the bed next to a woman. I asked: What is the story of this painting? They said that this is Plato's theory. "Man loves everything, but when he reaches it, he runs away from it". He realizes that it is not the one that he is looking for. A human will not calm down and reach absolute peace until he reaches absolute perfection. If a man becomes the owner of the earth, he will not be happy and will try to become the owner of the universe. "**It is in**

the remembrance of God that hearts find comfort”[1] (Ar-Ra’d:28).

Awareness of the destination is knowledge, and love is the fruit of knowledge. Man loves as much as his knowledge. Knowledge is the vision of human intellect based upon which you move and act. This action causes you to be inspired, and your knowledge increases until perfection is reached. Allameh Hassanzadeh: *“The love is from knowledge, so there is no worship without knowledge”. Prophet Muhammad(S) said: “Knowledge is the leader of the action, and action is the follower of knowledge”. Mulla Sadra has a perfect word says, “Ignorant worshipers and no one else can do true worship with pure intention except perfect mystics”. The primary purpose of worship is to purify the heart from distractions and to pay full attention to the primary source, which is God”. A narration from our Imam says: “Virtue and Piety are the water of the spring of God’s insight”*[2].[1]

Monotheism and complete attention to God are impossible without knowledge and action. Someone asked one of our Imams: “O Imam, there is one of your followers who narrates your hadith and clarifies them for your lovers, but he is not very much a person of worship and prayer (he is ordinary), but there is Someone who is very much a person of worship but has little knowledge. Which of them has superiority? Imam replied: The one who has the knowledge, reads our narrations, and clarifies them for the people is higher than a thousand devotees’ followers. Knowledge must be accompanied by action, and both are the two wings of human flight, each of which alone is not enough.

What is meant by Hashr (the gathering in the Resurrection)

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[1] - أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

[2] - التقوی ماء ینفجر من عین المعرفة باللّه تعالی

Allameh Hassanzadeh: *"Hashr (gathering) has levels and types, one of them is Hashr with actions that narrations say: "A person gathers with the one he loves"*[1] *and "These are your actions returned to you"*[2].

Everyone will be reunited with the ones they love on the Day of Judgment. In the introduction of self-knowledge, we discussed that based on the unity of perceiver and perceived law, everything that we do and know will be united with our Nafs and will be with us forever. Reunification has different levels. One of them is action unification. At this level, all actions will be united with us. **"Whosoever has done an atom's weight of good shall see it, (7) and whosoever has done an atom's weight of evil shall see it"**[3] (Az-Zalzalah:7-8. Prophet Muhammad (S) said: "Your deeds will be returned to you"[4]. In reality, Heaven and Hell are our good or bad deeds. Refer to Mulla Sadra Asfar's book in Chapters 10-11 for the other level of unification.

Knowledge grades

Knowledge has different grades. One of them in Arabic called "Shak" means Doubt. Its chances are 50-50 percent. For example, you doubt whether you are in the second or third Rakat of prayer. This is 50% -50%, and no one has more weight. In this situation, Arabs say that you have "Shak". Another degree of knowledge is when the probability of an event is more than 50%. For example, you think you are most likely in the second Rakat of prayer. In this situation, Arabs call it: "Zan". All the knowledge that can be achieved by thinking is "Zan", even if they are strong. **"If you obeyed most of those on earth, they would lead you astray**

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[1] المرء يحشر من احب

[2] انما هی اعمالکم ترد الیکم

[3] فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

[4] انما اعمالکم ترد الیکم

from the Path of Allah. They follow only supposition, and they are but conjecturing"[1] (Al-An'am:116).

Ibn Arabi told Fakhr Al-Razi, a Sunni scholar, that Someone saw you crying. He asked you the reason. You replied: "For 25 years, I believed in a subject but just now found out that it was not true. My cry is that maybe all my beliefs and knowledge are wrong". Ibn Arabi told him that thinking and reasoning have this characteristic, and you will not rest until you reach the intuition level. Thought and reasoning are like saltwater; whatever you drink does not quench your thirst. We must have intuition, see the truth, and gain that actual knowledge. Therefore, a group of people who think based on reasoning are like this unless people reach intuition and then make reasoning for their intuition. Intuition is like pure milk that comes from filth (bowels) and blood, quenches the thirst, and lets you grow. "**And verily there is for you in the cattle a lesson: We give you to drink of that which is in their bellies, from betwixt the dung and the blood: milk Pure and pleasant to swallow for the drinkers**"[2] (An-Nahl:66).

Most philosophers, like Mark, Russell, and Hunt, are all based on assumptions and conjectures. Their theories are all different, but on the other hand, the prophets, because they receive revelation from the same source, they all talk similarly. All the prophets acknowledged the previous prophets, but philosophers rejected each other's theories. Prophets are like straight lines that can be placed over each other, but others are like broken, zig-zag lines that do not match (Plato).

At a glance, suspicion is related to this world, and revelation or intuition is related to the other world. "**Are they not in Doubt concerning the Meeting with their Lord? Attention, He encompasses everything**"[3] (Fussilat:54). This is because they believe in just this worldly life. “**Then, He shall gather you on the Day of Resurrection, and of this there is no doubt, yet most people do not know**”[1] (Al-Jathiya:26). “**Indeed, did you know with certain knowledge (5) that you shall surely see Hell? (6) Again, you shall surely see it with the sight of certainty**”[2] (At-Takathur:5-8). The first effect, which is related to the seeker’s arrival, is Faith, and the second is Certainty. “**Indeed, this is the certain truth**”[3] (Al-Waqia:95).

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[1] - وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

[2] - نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ

What is the difference between Faith and Certainty?

A believer is of a higher degree than a Muslim. “**The Arabs declare: ‘We believe’ Say: ‘You do not’, rather, say: ‘we submit’ because belief has not yet found its way into your hearts**”[4] (Al-Hujurat:14). Faith is related to the Time when there is an unseen. “**Who believe in the unseen and establish the (daily) prayer, who spend out of what We have provided them**”[5] (Al-Baqara:3). When the obstacles are removed, man becomes certain. Amir Al-Mu’minin Ali (A) said: “If all obstacles are removed, my certainly will not increase”. The believer does not see the truth but believes in it. “**And (remember) when Abraham said: ‘Show me, Lord, how You raise the dead’ He replied: ‘Have you not believed’ ‘Rather’ said Abraham, ‘in order that my heart be satisfied’** “[6] (Al-Baqara:260).

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[3]- أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ

[1]- ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

[2]- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

[3]- إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ

[4]- قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

[5]- الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

[6]- وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي

For those who believe in God, God will increase their guidance and ultimately lead them to Certainty. "**In truth, We tell to you their news. They were young men who believed in their Lord, and We increased them in guidance**"[1] (Al-Kahf:13). When a person does not see something but accepts it with all his heart, it is called Faith. Faith is a covenant of the heart with verbal acknowledgment and practice of its pillars. We all know that the dead cannot move, and we have many reasons for ourselves, but if some of us are told to sleep beside a dead person, we might be afraid because the heart has not yet accepted that the dead cannot do anything. They should not be afraid to sleep beside a dead person if they have Faith.

We all accept Islam for rational reasons, but do we really believe in it? Do we really believe in the Hereafter? If we really believe in the Hereafter, why is our situation like this? If we know that God sees us every moment, why do we do evil deeds in front of Him? Someone can't sin with complete Faith, so if Someone sins, it turns out he has weak Faith. When a person reaches the highest level of Faith, which is a certainty, the man reaches the level of intuition, and his divine vision will be open.

Amir Al-Mu'minin Ali (A) was asked: "Is it true that Jesus (PBUH) walked on water? He replied, "Yes, when his certainty increased, he also walked in the air,". Certainty also has degrees. Another important point is that knowledge is at a higher level of Certainty because Certainty has a certain limit, but knowledge does not have a specific limit. The reason is the verse of the Qur'an which says to Prophet Muhammad (S): "**Say: 'Lord, increase me in knowledge**"[2] (Ta-Ha:114). God instructs the Prophet Muhammad (S) to say: "O God, increase my knowledge", so knowledge has no definite limit, but Certainty has a limit. In other words, Certainty is a form of knowledge. Allameh

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[1] نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

[2] وَقُل رَّبِّ زِدْنِي عِلْمًا

Hassanzadeh said, "When a person reaches Certainty, all of his sins will be forgiven. Someone asked Ibn Abbas (Early Quran interpreter), "What if someone has done many good deeds but has a little polytheism to God?" Ibn Abbas replied, "By God, all his deeds will be annihilated." The person asked again, "What if someone commits some sins for a long time and then attains monotheism and certainty?" Ibn Abbas did not answer. In this case, if one attains monotheism and Certainty, all his sins will be forgiven.

One Day, the Messenger of God, may God bless him and grant him peace, saw Haritha bin Malik bin Nu'man Ansari and said to him: O Haritha, how did you bring the night to the morning? He said: O Messenger of God, I woke up while I was a true believer. He said: Every Faith has a truth. What is the truth of your Faith? He said: I forbade myself from the world, and I stayed awake all night until morning, and I was thirsty all Day, an allusion to fasting as if I looked at the throne of my Lord and the Day of reckoning is near, and it is as if I am in heaven. I became angry while they were going away, and the people of the fire were tormented. I can tell you which of your companions is in Heaven or Hell. The Messenger of God, may God's prayers and peace be upon him, said: You are a believer; God has placed the light of Faith in your heart, so remain steadfast. May God make you steadfast".

Faith and worship are the preludes to attaining Certainty. The critical question here is why one should worship after attaining Certainty. Man is a creature with different levels. He must be a servant in all these levels and worship his Lord. If Someone does not worship outwardly, he will not be a faithful servant, and he will not be a pure worshiper at all levels. One of Allameh Hassan Zadeh's masters had a divine vision that a voice was saying that you no longer need to worship. Immediately, Master understood this intuition was untrue, so he replied, "Get lost, enemy of God." One of the great mystics said, "When you reach the position of unity, do not be fooled by the devil who tells you that you have reached the certainty and you no longer need to worship."

Another secret of apparent worship is that, by outwardly worshiping, our soul will reach the worship level. When the level of the worship of the soul is completed, grace reaches our outward (physical) world from the inward world. That is, the completion of soul worship forces the body to worship. Even though they reached the Certainty level, we see a clear example of this in the worship of Prophjet Muhammad (S) and Amir Al-Mu'minin Ali (A).

"**Worship your Lord till the certainty (death) comes to you**"[1] (Al-Hijr:99). Allameh Hassanzadeh: *"The Certainty is a high rank, but Certainty is the "Ism A'azam=" (The Great Name of God) if you can reach it. In two wood and a stone read that some scholars believe that Certainty is the Great Name of God, but if you become certain. "O God' I ask you in your name of Certainty". For more secrets and details, refer to Dofter Del and book 1001 points, although secrets can't be written down unless you read it yourself from "Dofter Del" (Heart Note) and you won't know until you read it.*[K]

Sometimes you hear that if Someone reaches this level, they can walk on water. It is true, but it is a trait and feature of Certainty and not true Certainty itself.

Khajed Tusi said: "Faith has levels and also conditions". The level before Faith is the level of Islam, which is submission. The level of Faith is related to the human heart, which is a higher degree than Islam. The higher the confidence of the human heart, the stronger the human Faith. "**Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied**"[2] (Ar-Ra'd:28). "**O satisfied soul, (27) Return to your Lord, pleased**

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[1] وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

[2] الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

and accepted. (28) Enter among My servants. (29) Enter My Paradise. (30)"[1] (Al-Fajr:27-30).

Faith has different degrees; God says in the Holy Quran: "**Believers, believe in Allah and His Messenger (Muhammad), in the Book He has sent down to His Messenger, and in the Book He sent down before**"[2] (An-Nisa:136). It says believer, believe!! "**So long as they ward off (the forbidden) and believe, and do good deeds, then they fear and believe, and again, so long as they fear and do fine deeds. Allah loves the generous**"[3] (Al-Ma'ida:93). In the narration, we have that Salman (A) was in the tenth degree of Faith and Abu Dhar (A) was in the ninth degree of Faith. A believer is one who accepts the Prophet Muhammad (S) in all matters of life, and he is not upset about the judgment of the Messenger of God (S) and submits to him completely. "**But no, by your Lord, they will not believe you until they make you the judge regarding the disagreement between them, then, they will not find in themselves any discomfort concerning your verdict and will surrender to you in full submission**"[4] (An-Nisa:65). "**Believers, obey Allah and obey the Messenger and those in authority among you (Ahl Al-Bayt)**"[5] (An-Nisa:59).

The Holy Prophet Muhammad (S) bought a camel from Someone for a specific price, and he went to the house to bring the money. The people there told the seller, "To cancel the deal because the camel is worth more than that". The Prophet returned with the money to take over the camel, but the seller said, "I did not make a deal with you, and I will not sell the camel to you." Prophet Muhammad (S) said, "You sold this camel to me." the seller said, "Do you have a witness?" The person who was passing by heard the story and said yes, I witness that the Prophet bought the camel from you. The Prophet said, "You were not there; why do you bear Witness? The person replied, "O Messenger of God, you are talking about God, angels, and the unseen worlds, and we acknowledge them; how we will not accept your words because of a camel.

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[1] - يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

[2] - يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ

[3] - إِذَا مَا اتَّقَوا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوا وَآمَنُوا ثُمَّ اتَّقَوا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

[4] - فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

[5] - يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ

Certainty has levels

Faith, Certainty, and knowledge are intuition that comes to Nafs. They are related to the human heart and not too thought. Nafs needs light to see them. A narration says: "The knowledge is light that God enters into the heart of whomever He wills". Thought and reasoning are related to the physical and worldly life and are different from the soul, so there is no more thought and reasoning with the disappearance of matter.

Certainty has three levels: 1- Knowledge certainty, 2- Seeing Certainty, and 3- True Certainty. **"Indeed, did you know with certain knowledge (5) that you shall surely see Hell? (6) Again, you shall surely see it with the sight of Certainty. (7) On that Day, you shall be questioned about the pleasures"**[1] (At-Takathur:5-8). In narration, we have that pleasure in the above verse is the "Wilayat" level, which is the highest level.

An example that mystics believe about levels of Certainty is that the smoke that a person sees from a distance makes him believe that there is fire (Knowledge certainty). In the upper level, a person goes forward, sees the fire, and is convinced that it is fire (Seeing Certainty). At this stage, the effect of egoism still remains;

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[1] - كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧) ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

that is, the Certainty has not yet been perfected, and finally, at a higher stage, the egoism disappears, and the person himself catches fire and reaches complete Certainty.

Khajeh said: "People think that the Day of Judgment will take place in a far time and place". "**Nor do I think that the Hour will come. Even if I returned to my Lord, I should surely find a better place than this**"[1] (Al-Kahf:36). "**Since they disbelieved in it before, guessing at the Unseen from a distant place?**"[2] (Saba:53).

Allameh Hassanzadeh: *"It is a sound conclusion and an important statement. In truth and reality, knowledge and action have an existential oneness, and man is the product of his knowledge and actions. The reward is the knowledge and action. The Resurrection of people is with them. The phrase "with them" is used to provide context; otherwise, the topic would go much beyond what is possible to explain"*[K].

Resurrection is not a continuation of the Time of the world, meaning it is not to say that there will be a resurrection in a thousand years. The Holy Quran says: When the event took place. "**When the Event (the resurrection) happened**"[3] (Al-Waqia':1). "**When the sun is died out**"[4] (At-Takwir:1). It does not say when the sun will die out. "**When the stars are thrown down**"[5] (At-Takwir:2).

It does not say when stars will be thrown down. Resurrection is already happening, but because we live in this world, we do not realize this truth. We will see this truth whenever our divine vision becomes open. **"(It will be said): 'Of this you have been heedless. Therefore, we have now removed your covering.**

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[1] وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا

[2] وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ

[3] إِذَا وَقَعَتِ الْوَاقِعَةُ

[4] إِذَا الشَّمْسُ كُوِّرَتْ

[5] وَإِذَا النُّجُومُ انكَدَرَتْ

Today your sight is sharp' "[1] (Qaf:22). No specific time can be set for the Resurrection, the knowledge of which is with God, so we must reach the knowledge of God to see how the Resurrection has taken place. Those who reached Certainty know that the Day of Judgment is near timewise. "**The Hour is drawing near, and the moon is split**"[2] (Al-Qamar:1). How near the Day of Judgment is? "**The matter of the resurrection shall be like the twinkling of an eye, or even less**"[3] (An-Nahl:77). "**They see it as being far off; (6) but We see it near**"[4] (Al-Ma'arij:6-7). Amir Mu'minin said, "This world is in the Hereafter, and the Hereafter surrounds this world". This is like our physical body which the soul surrounds. People think God is far from them, but "**Indeed, We created the human. We know the whisperings of his soul and are closer to him than the jugular vein**"[5] (Qaf:16).

The Prophet Muhammad (S) was sitting with his companions, and they all heard a terrible voice (intuition or divine vision). One of the companions asked, "O Prophet of God, what was that voice?" Prophet Muhammad (S) replied that it was a stone that went to Hell slowly for seventy years and has now reached the bottom of Hell. Suddenly, the sound of weeping and wailing was heard from the house of one of the hypocrites, who died after seventy years. The hypocrite was in Hell for seventy years but did not see it.

Someone asked Imam Sadiq (as): Please pray that I go to heaven. The Imam said, "You are in heaven now. Have you not heard that God said that the love of Ali ibn Abi Talib is heaven?

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[1] لَقَدْ كُنتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[2] اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

[3] وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

[4] إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦) وَنَرَاهُ قَرِيبًا

[5] وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

When you come out of this body, you will see that you were in heaven".

The Holy Prophet Muhammad (S) said to Zaid bin Haritha, how are you? Zaid said I woke up in Certainty. The Prophet said: What is the sign of your Certainty? Zaid said: I have reached a place where I fast during the day and do not sleep at night until morning, and it is as if I am looking at the throne of God and I hear the howling of the people of hell, and I see the people of heaven visiting each other. If you want, I can even say which of your companions is heavenly and which is among hell. The Prophet of God said, "It is enough; you have hit the target; be careful and keep it like this." Zaid asked Prophet Muhammad (S) to pray for him to become martyred. The Prophet (S) prayed, and he was martyred in the war with the infidels[1] L.

All praise is to God to the extent that He deserves it.

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[1] - كيف أنت يا حارثة؟ فقال: يا رسول الله صلى الله عليه وآله أصبحت مؤمنا حقا فقال له رسول الله صلى الله عليه وآله: يا حارثة لكل شئ حقيقة فما حقيقة يقينك؟ قال: يا رسول الله عزفت نفسي عن الدنيا، وأسهرت ليلي، وأظمأت هواجري، وكأني أنظر إلى عرش ربي وقد وضع للحساب، وكأني أنظر إلى أهل الجنة يتزاورون وكأني أسمع عواء أهل النار في النار...

Chapter 4: Place and Time of the Hereafter

Khajeh Tusi, in chapter 4, says: “Because the world is incomplete like a child[A], and a child cannot be separated from a nanny or a cradle. His nanny is time, and his cradle is space. His father is time, and his mother is space. The place and time are categorized according to the specific effect of its creator. And it surrounds the Universe. “**Surely He comprehends everything**”[1] (Fussilat:54). What is this surrounding of the true God? Time comprehensive property is in such a way that some of it is the first and others the last. The place is such that some are external, and some are internal. Since both of them are not in essence, none of them is complete. Therefore, the existence of one part makes the absence of another part necessary. And the presence of some in space causes the absence of others.

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[1] - أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ

The past is not time, and neither is the future. If there is time, it is the present, which is the least time and has no amount because of smallness. The Philosophers call it "now". And if the place has comprehensive property, it is related to a whole, not a specific place. The place covers all of the Universe. The Hereafter is free from time and place [B], and it is free from defect. But the signs that are given to the people of time and place from the Hereafter are sometimes of time and sometimes of place, depending on the people's talent. The time sign can be as long as the present time (small). "**The coming of the Hour is only as the twinkling of the eye, or even nearer**"[1] (An-Nahl:77). The sign of the place is the most comprehensive place. "**And a Garden as vast as the heavens and the earth, prepared for those who believe in God and His messengers**"[2] (Al-Hadid:21). Command is also not time, and his attribute is less time. "**And Our command is but once, like the twinkling of an eye**"[3] (Al-Qamar:50). So, the origin and Resurrection are similar in this respect. The certainty is a Hereafter subject; Its belonging to time and place is like what we said above. Certainties are momentary (narration), but they are vast. "**So is one whose breast Allah has expanded to [accept] Islam, and he is upon a light from his Lord**"[4] (Az-Zummar:22).

Explanation

"Day of Judgment has no time and no place". Before discussing this subject, we must know the meaning of time and place and then

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- [1] وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ
- [2] وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
- [3] وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ
- [4] أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ

prove that the Day of Judgment has no time and place. Is there time? What is a place? Is time real, or is it an illusion? Many religious concepts can be understood if we understand the reality of time well.

For example, people ask when God has been. Or when God was created? Or when did creation begin? Or what did God do before He created the creatures? All these questions are because they do not know what time is and place God in the realm of time.

"The amount of motion of a matter is called time". Meaning time is the measure of motion. For example, we have a measure for weight or another measure for temperature. Similarly, if we want to know or measure the amount of motion, we need time. Suppose a car travels from city A to city B; the amount of motion from city A to city B is called time. Time is a relative unit. Each movement has its own time. But to identify different movements well, we define a single movement for ourselves as a reference. For example, the earth's rotation around itself is called "one day". And we also determine that if the clock hand goes from one place to another, we call it one hour. We might use an hourglass instead of a clock. Or, for example, it can be determined that the time it takes for an object to move from point A to point B is equal to burning one 10 cm candle.

Motion is necessary for matter, meaning matter cannot exist without motion, so time cannot be separated from matter. Meaning time or motion is one of the dimensions of matter. We have time since everything is moving in the Material World.

Can time be imagined if there is no motion? No, because time is the amount of motion. If there is no motion, there will be no matter. In other words, motion cannot be separated from matter. Wherever there is time, there is also matter. Wherever there is matter, there will also be time because there is motion.

In philosophy, exit from potential to action is called "motion", like the motion of an apple seed from potential until it reaches actuality, and the apple tree is complete. So, if something has become actual and reaches its perfection, it can no longer be imagined as a movement for that thing. That is why there is no motion in the "Immaterial World" because they have reached actuality. Since there is no motion, there is no time in the "Immaterial World". Meaning change is not there. In the "Immaterial World", we do not have yesterday, today, and tomorrow.

Question: "Can it be imagined a time when there was no universe?" No, because time is one dimension of matter and is always with the matter. If time can be imagined, it is necessary that the material world must be. If there is no time, it will not be the material world. We cannot set a time before the Times' existence. The question may arise as to whether the Universe has always existed. The "Material World" has always been, and it is not a timed event. Does the Universe need a creator if the Universe has always existed? Mulla Sadra explained in his books that we have two types of eternity: 1- Inherent eternity and 2- Dependent eternity. Mulla Sadra also explained the discussion of intrinsic occurrence and temporal occurrence of the Universe in detail in his book ("Asfar") - (Please refer to his well-known theory, which is called "Harakat e Juhari"[1] in Arabic or "Substance Theory" or "Motion in substance". In short, He said, "The essence and being of Material World is motion itself, not that Material World has a motion" and also, "Matter is an intellect (energy) that became sensible by us"[2] (This is a famous quote from Mulla Sadra about Energy and matter relation in 400 years ago).

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[1] - حرکت جوهری

[2] - ماده معقولی است که محسوس ما واقع شده است

We must think a lot about time, but the important thing is to know that if there is no matter, there is no time or motion. God is the creator of the material world, so He is also the creator of time. The question of when God was created is invalid. To clarify the subject of time a little more, consider this example: "If we paint a rope in many colors and place an ant on it to move, the ant will first pass white, then red, black, green, yellow, white, red, and also the other colors till it reaches to the end of the rope". In this case, there will be time for the ant, but for us, looking from above, the before and after no longer exists because we see all the colors in one place. Because the material world constantly changes moment by moment and events occur one after the other, then days, weeks, years, and time come for us. If someone looks at the "Material World" from above (out of time), everything is present for them. That is why, in the Non-Material World, all truths are present together without change, movement, or occurrence. So, time or motion similar to what we have in this world cannot be imagined for the angels. Amir al-Mu'minin Ali (A) said in Nahj al-Balaghah that "God does not change from one state to another". If this were the case, God Almighty would be under time influence, but He is the creator of the Time.

The material world is associated with ignorance, So where there is no matter, there is no ignorance. There would be only knowledge, and everything is present. Time has a spirit, which is called "Dahr". The Hereafter surrounds time and place. Another point is that time and place cause cover or veil; for example, we do not know about the next 100 years or what will happen 10 kilometers beyond you. But the Resurrection is not like this, and the Resurrection surrounds time and place.

In this chapter, Khajeh Nasir al-Din Tusi said: "The world is imperfect like a child, and because a child needs a midwife and a cradle to grow up, so does the world. The midwife of the world is time, and the cradle of the world is the place". The world's relation to the Hereafter is like the relation of imperfection to perfection, or it is like the relation of a child to an adult human being because of a defect that has the cradle (of place) and the midwife (of time). In other words, the father of the world is time, and the mother of the world is place.

Allameh Hassanzadeh: *"The first sentence of this chapter is used in Mulla Sadra Asfar's book (chapter 1- section 11)"* [A].

Multiplicity is due to time and place. We have had and will have many human beings throughout history because of space and time. If we do not have space and time, we will have only one human being. That is why, in the rational world, humans have a truth called the first man, and we are all his children, like the sun with different rays of light.

Place and time are a manifestation of God Almighty. Prophet Muhammad (S) said: "Do not curse the Dahr (Era), because the Dahr (Era) is God"[1]. Time and space surround the material world. Islamic philosophers consider the essence of this Universe to be motion. Physicists call the essence of the material universe energy. In short, Mula Sadra said, "Matter is an intellect that becomes sensible for us".

We have the first and last in time, as God is the First and the Last. We have a place, outwardly and inwardly, just as God is outwardly and inwardly. "**He is the First, the Last, the Manifest, and the Unseen and He knows all things**"[2] (Al-Hadid:3). Of course, it should be noted that time is the manifestation of the first and last, and place is the manifestation of the inward and outward of God. The first, the last, the outer, and the inner are not inherent for matter, but these are relative. For example, the back of the wall is hidden from us, but it is visible to someone on the other side of the wall. Or, for example, next month is the future for us (at the moment of writing this sentence), but it will be the past six months later. The critical point is that the past and the future are not time; time is the moment that passes to us. If there is time, there is a present with no amount because it is tiny.

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[1] لا تسبّوا الدهر، فإنّ الله هو الدهر

[2] هُوَ الأوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Some things are gradually perfected; for example, apple seeds must be planted in the ground and cared for so that the plant's roots germinate until the tree gradually becomes complete. But some actions are instantaneous; for example, two non-parallel lines become parallel simultaneously. These are called instantaneous events, meaning that two parallel lines become parallel to each other in one moment. It is unlike an apple seed that gradually turns into an apple tree. It is not from the past, and it is not the future. What exists is the present, meaning continuous moments.

It is tough to discuss the Resurrection. The contents of the Resurrection cannot be mentioned anywhere because people may not understand it correctly. Most people think that the Day of Judgment is when a heavy rock hits the earth, and the earth explodes, dust takes over everywhere, and there is no place to be seen; there would not be any moon or sun.

Everyone runs away from each other and is afraid of each other. If so, what about the humans before us? Where will heaven and hell be? They often answer that angels take us to another place where there is heaven and hell. Someone said that the soul returns to the body, which is why we will feel the pressure of the grave and be punished there. If this is the case, quickly take him out of the grave whenever someone returns to his body because he will be alive!! The most exciting thing is that some people put cameras in the grave to see what the pressure of the grave looks like. They do not know that torment and punishment in the grave are not the things they think.

When Allameh Tabatabaei wanted to teach about the Resurrection, he chose only a few students and said that people were not ready to hear and understand resurrection discussions yet. What you are reading here is the truth of the Resurrection, of course, as far as it can be said, because Khajeh Nasir al-Din al-Tusi said at the beginning of the book that we cannot say anything we see intuitively.

As we have discussed before, it is only a moment if there is time. If Khajeh Tusi said that the place surrounds all living beings, he does not mean a part of the place but the whole place. So, The Hereafter has no time or place.

Allameh Hassanzadeh's description of Khajeh's sentence: *"Because the Hereafter is not of this world, it does not have the world's necessities such as time and place. And asking for the place of Paradise and hell and considering them to be in one of the spatial directions is unjust. The world Hereafter is pure and perfect, and there is no potential and talent to act in it, unlike this world, where there is talent, power, and imperfection. Because the Hereafter is a permanent world, but this world is the world of destruction and recreation. The difference in equipment indicates the difference in requirements.*

The words of Khajeh serve as the foundation for Mulla Sadra's discussion in the third chapter of the 11th part of Nafs Asfar, which is titled "Discovering the Article to Defy the Problems." The issue is asking for a place in heaven and fire and then rejecting it since those places are unfair to the Hereafter because the Hereafter is complete and is not like this world" [B].

The Hereafter is unlike this worldly life. For example, what is the place of our thinking? Can a place be considered for our thinking? No, because thought is not a matter. Our imaginations and thinking have no place. Our knowledge is not in time and space. As we proved in the introductory courses of self-knowledge,

knowledge is free from matter and, therefore, has no time and place. It is a mistake to think of heaven or hell as part of the physical place we live in. Heaven and hell are out of place. Mulla Sadra said: "People think that souls are in heaven and hell, but I say that heaven and hell are in souls". The hereafter surrounds the worldly life, like the soul, which surrounds our body.

Imam Amir Al-Mu'minin Ali (A) said: "This world is in the Hereafter, and the Hereafter surrounds the world". Some people think that if heaven and hell do not have a place, they do not exist at all. No, this is not the case. As we have said, motion and time in this world are due to matter, so where there is no matter, there will be no motion and time. Motion in this world means having something an object did not have before. For example, a change of place or shape or the blossom gradually turns into a complete apple. If the Universe does not have matter, it would be fixed.

Of course, the important point to remember is that because there is no matter in heaven and hell, the perception of punishment or the reward of our actions is much stronger than the natural world. A Christian pope said several thousand angels could be placed on a needle's head. This is because people do not understand time and matter profoundly and, therefore, cannot understand the facts accurately. When we say that heaven and hell are "Methali", never imagine that, for example, heaven and hell are illusions, but heaven and hell have exemplary shapes without matter. So, the pleasures and torments of the Hereafter are much stronger than this world (because in this world, matter acts as a barrier to pain or joy).

The Hereafter is not destroyable.

"Whatever you possess is transient and whatever is with God is everlasting"[1] (An-Nahl:96). The Hereafter and worldly life

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1ـ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ.

are separate things. The Hereafter is not on earth as most people think. There is a resurrection right now; if the curtains are lifted, you can see the Resurrection.

"(It will be said): 'Of this you have been heedless. Therefore, we have now removed your covering. Today your sight is sharp'"[1] (Qaf:22).

"On the Day when the earth is changed into other than the earth and the heavens, all shall come before Allah, the One, the Conqueror"[2] (Ibrahim:48).

Some people ask if this is what you say and the Resurrection already exists, then why does the Holy Quran say that **"(On the day) when the sun is made to cease shining, (1) the stars are made to fade away, (2) the mountains are scattered about as dust, (3)?"**[3] (At-Takwir:1-3). We see that the sun gives light and mountains are stable. The answer is that we must understand monotheism and Resurrection well in order to witness this.

"The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing!"[4] (Ghafir:16).

What is described in the previous verses is actually happening right now. God is the real owner; the sun does not shine by itself, and the mountains are unstable. People do not see this, but those who have reached a certain spiritual level can. **"The power altogether belongs to Allah"**[5] (Al-Baqarah:165).

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[1] - لَقَدْ كُنتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[2] - يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[3] - إِذَا الشَّمْسُ كُوِّرَتْ (١) وَإِذَا النُّجُومُ انكَدَرَتْ (٢) وَإِذَا الْجِبَالُ سُيِّرَتْ

[4] - يَوْمَ هُم بَارِزُونَ لاَ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[5] - أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

We think the light belongs to the sun while God is the light of the heavens and the earth. “**Allah is the Light of the heavens and the earth**”[1] (An-Nur:35). The mystic sees that the sun has no light of its own or the mountains have no strength of their own. All belong to God. One who reaches monotheism has understood the Resurrection.

Mulla Sadra says that the Hereafter is perfect and is not imperfect like the material world, which needs place and time. We have a narration that says, “Heaven and hell created”[2]. It is not as if heaven and hell will be built one day. The Holy Prophet said that heaven and hell are closer to you than your shoelaces.

“We have sent no Messenger except in the tongue of his own nation, so that he might make everything plain to them. But Allah leads astray whom He will and guides whom He will. He is the Almighty, the Wise”[3] (Ibrahim:4).

People are in time and space, so the prophets of God speak to each nation in a language that all ordinary people understand. It is challenging to imagine a world without time and place. For this reason, Khajeh says that the signs that prophets give to the people of the worldly life from heaven and hell are signs of time and place. If they want to talk about the Day of Judgment, they are talking about the shortest time so that people can easily understand that the Day of Judgment is very close, and it is now.

“**The Hour has come near**”[4] (Al-Qamar:1). How close?

“And the coming of the Hour (Day of Judgment) is just a blink of an eye or closer to it”[5] (An-Nahl:77)

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[1] - اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

[2] - الجنه و النار مخلوقتان

[3] - وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

[4] - اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

[5] - وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ

The Day of Resurrection is very near. If the Resurrection was in a close time, why has it not arrived yet? These verses talk about the closeness and surroundings of the Resurrection. If they want to talk about the place on the Day of Judgment, they talk about the most significant example of place (to show that the Resurrection place is limitless).

"**And Paradise the width whereof is as the width of the heaven and the earth**"[1] (Al-Hadid:21).

After that, Khajeh Tusi explained that Resurrection is out of time and space and surrounds worldly life. Then, he poses a notable discussion of how the world was created. What did God do before the creation of the world? Is it possible to have time before the matter? Can we have a beginning of time for creation?

Philosophers say, "The world is eternal", but Theologians say, "God is eternal, and the worldly life is limited (meaning there is a beginning for worldly life), and you have become infidels if you do not believe this because you want to eliminate God".

Islamic philosophers say that "the world is dependent eternal (not self-eternal), that is, it has always been a world, but God creates it moment by moment". Like the sun and sunlight, it is impossible to imagine that there was the sun but not the sunlight. For example, one cannot imagine what the sun did before it shone.

Time is one of the dimensions of matter, and time cannot be separated from matter. So, it is impossible to consider the beginning of time for creation; that is, it cannot be said that creation began from time. Because there were no beings, there was no time. God is eternally kind (Ghadim Al-Ihsan[2]). To whom He

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الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[1] - وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

[2] - قديم الاحسان

was kind all the time? That is, He always is kind. So, creation is eternal.

Ibn Arabi met with one of the souls of a prophet in the "Kaaba" and asked him about Adam. The prophet's soul answered which person you are talking about because there are many Adams here. Ibn Arabi asks I am asking about Adam, who is our ancestor. It means there were other people before Adam.

Salman Farsi came to Amir Al-Mu'minin (A) to ask him a question. Amir Al-Mu'minin said to ask his question from Imam Hussain (A) (his son). Salman Farsi asked Imam Hussain, "How old is your father?" Imam Hussein said, "We have 12,000 worlds. The distance from each world to the next is a thousand years; in every world, there are a thousand Adam, and the distance from each Adam to the next is several thousand years. My father was with the first Adam in the First World as an Awliya of God, "Wali Allah". That is, Amir Al-Mu'minin was the Wali of God before time and place.

So, asking, "When was the universe created?" does not make sense.

"Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!"[1] (Yasin:82).

"And Our commandment is but one as the twinkling of an eye"[2] (Al-Qamar:50). It is also important to remember that Time and Place are creatures.

All praise is to God to the extent that He deserves it.

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[1] ـ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[2] ـ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ.

Chapter 5: Gathering Creatures [A] in the Day of Resurrection

Khajeh Nasir, in this chapter, said: "Time is the cause of change, and place is the cause of multiplicity. Change and multiplicity are the reasons why some beings are hidden from others. In the Resurrection, Time and space will be lifted, the veils will be removed [B], and the creation from the first to last will be gathered. So the Resurrection is the Day of the gathering. "**The Day when He gathers you for the Day of Gathering**"[1] (At-Taghabun:9). In one interpretation, the Resurrection is the Day of the separation because the material world is the world of similarities. In this world, right and wrong are similar. The opposites exist together in this world. But the Hereafter is the world of separation.

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[1] يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ

"**On the Day when the Hour takes place—on that Day they will separate**"[1] (Ar-Rum:14). On the Day of Resurrection, the truth will be separated from the falsehood. "**That God may distinguish the bad from the good**"[2] (Al-Anfal:37). "**So that those who perish would perish by clear evidence, and those who survive would survive by clear evidence**"[3] (Al-Anfal:42). "**That He should establish the truth and abolish falsehood, even if the criminals disliked it**"[4] (Al-Anfal:8). So the Resurrection is the Day of the separation. But this separation also requires gathering, as mentioned before. "**This is the Day of Judgement; We will have assembled you and the former peoples**"[5] (Al-Mursalat:38). "**Hashr**" in the Holy Quran means gathering. "**And We will gather them and not leave behind from them anyone**"[6] (Al-Kahf:47).

The gatherings are of different types. Some are: "**On the Day We will gather the righteous to the Most Merciful as a delegation**" (Maryam:85) [C]. Some are: "**And [mention, O Muhammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows**"[7] (Fussilat:19). The gathering is according to the behavior of anyone who has sought it [D]. "Brought them together with the one who had taken them as a friend and servant"[8] (narration). "**[The angels will**

- [1] وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ
- [2] لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ
- [3] لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ
- [4] لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ
- [5] هَٰذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ
- [6] وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا
- [7] وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

be ordered], "Gather those who committed wrong, their kinds, and what they used to worship"[1] (As-Saffat:22) [E]. **"So by your Lord, We will surely gather them and the devils"**[2] (Maryam:68). To the extent that: "If one of you likes a stone, he will be resurrected with it"[3] (narration) [F].

When the action's effects of the owner of the animal's Hereafter are present, they are all resurrected. "**When the beasts are gathered**"[4] (At-Takwir:5). And the gathering of each person can be according to the essence of that person, the veil disappears in the Hereafter. "**And they will emerge before God, the One, the Irresistible**" (Ibrahim:48). Until then: "People should be resurrected on faces that monkeys and pigs are beautiful to compare with them"[5] (narration). Likewise, in this world for some: "**And He turned some of them into apes, and swine, and idol worshipers**"[6] (Al-Ma'ida:60). But in this world, there are those who see the people of the Hereafter. "**In that are proofs for people who reason**"[7](ar-Ra'd:4) [G].

Explanation

Allameh Hassanzadeh: *"This chapter explains the gathering of the actions of creatures in the Day of Resurrection. Mulla Sadra (RA), in his book "Asfar,"*[8] *also used this chapter from Khajeh*

- [8] و احشره مع من كان يتولاه
- [1] احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ
- [2] فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ
- [3] لو أحب احدكم حجرا يحشر معه
- [4] وَإِذَا الْوُحُوشُ حُشِرَتْ
- [5] يحشر الناس على صور يحسن عندهم القردة و الخناير
- [6] وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ
- [7] إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ
- [8] اسفار

Nasir Ad-Din Tusi (RA) and explained it in chapters 9, 10, and 11 of his Asfar book.

In this chapter, it is necessary to have full attention because the human soul is the face of "Hayula" (It is a Greek name that means monster) in this world, and it is the "Hayula" for the Hereafter figures in the afterworldly life. You will find that the afterlife body is a result of the actions of the Nafs and is created from the inner essence of the Nafs.

*And finding out that the acquired bodies are the forms of the properties of the soul, which is a special occasion between each attribute and form. "**A fitting requital**"[1] (An-Naba':26). And you will find that the gathering of creation is based on the difference of actions and possessions. Even people's intentions are the cause of their different gatherings. "**Whether you reveal what is within your selves, or conceal it, God will call you to account for it**"[2] (Al-Baqara:284), and people will be gathered based on their intentions[3] (narration). And you will find that man is a type in this world, and under that are individuals, and in the Hereafter is a genus, and under that are types.*

And you will find that those acquired bodies are forms without material substance, and their life depends on the life of the soul. You should know that action characterizes the afterlife body of a human being, and knowledge is the characteristic of the human soul. That is, man is the creator of himself with his knowledge and action, and everyone is creating himself day and night during his lifetime. You will be aware of this meaning that knowledge and action are the essences, rather above the category, and they become the same as the existential identity of man, that knowledge

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[1] جَزاءً وِفاقاً

[2] وَإِنْ تُبْدُوا ما فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحاسِبْكُمْ بِهِ اللَّهُ

[3] يحشر الناس على صورنياتهم

*has an existential unity with the world and action with its doer. In fact, they are one. You will know the meaning of the verse of the Holy Quran when it says: "**When the beasts are gathered**"[1] (At-Takwir:5).*

You will read in my book "1001 Notes" that "The proof of the immaterial Nafs is the proof of the Resurrection, and the union perceiver and perceived is the proof of rewards and punishment in the Hereafter" [A].

"Human Nafs is a truth from Hayula[2] (Hyle) in the material world, but it is Hayula (Hyle) for forms in the Hereafter"

In the introduction to self-knowledge, we discussed that our body or Material World is the lowest degree of Existence. Above the material world, we have the Methal World (for example, shapes in our dreams). Above that, we have the Intellect World, which perceives generalized truths such as knowledge (They do not have matter and shape). Above that, we have a super Intellect world free from limitation and quiddity. Human Nafs is one identity that includes different levels of Existence. Nafs performs actions by the body. We discussed Nafs, free from matter; it only occurs when matter reaches a specific perfection. It means matter, by the substance motion, gains perfections until it reaches the level free from matter, and we call it Nafs. Nafs is the fruit of the matter. Again, after perfection in the Methal world, it reaches the Intellect level. As we said, Human Nafs is a truth with different levels of Existence: Material, Methal, Intellect, and Super Intellect.

What does it mean to say human Nafs is a form of Hayula (Hyle) in the Material World?

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[1] وَإِذَا الْوُحُوشُ حُشِرَتْ

[2] هيولا

"Sura"[1] or form has different meanings in Arabic. One Meaning is "The truth or perfection of a thing". "Hayula" is an Arabic word from the Greek "Hyle" word. In Philosophy, the Greek Hyle (matter) is opposed to sura (form). Usually, Hyle is used in the sense of the prime matter that all forms in the world are sustained by or entirely dependent on. It has no forms or shapes but can accept all the forms. So, Matter with "Harikat Johari" or "Substance Motion" reaches a level free from matter. Human Immaterial Nafs is a form of "Hayula" in this world, but in the Hereafter, our Nafs will be Hayula for different forms.

"Hayula" has no shape or form but accepts different forms. For instance, pottery clay is Hayula for all the objects a potter makes. All shapes and forms that we see in this world, like humans, animals, and trees, have a Hayula that is the principle of them. "Hayula" never can be without form. So, one of the things that Hayula accepts to be is our Nafs in this world. In the Hereafter, human Nafs will be Hayula for different things we perceive there, like angels, trees, wolves, honey, etc. Whatever forms we see in the Hereafter is a form of our Nafs. Meaning Nafs will get different forms. For example, it can get a wolf's shape, a castle's shape, or beautiful scenery. So, Hayula is a being with no forms.

There are three main beliefs for human Nafs.

1- Nafs occurs from matter and survives with matter. Meaning after death, our Nafs will be destroyed. In this belief, a lot of questions will arise with no answer.

2- Nafs occurs immaterially or spiritually. Meaning Nafs is separated from the matter and later joins the matter. The question here would be how we will have one identity and also why my soul joins this body and not another body or maybe an animal. Avicenna said: "We do not know the reason".

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[1] - صورت

3- Nafs occurs from matter but will survive without matter forever. Mula Sadra said: "The human body grows and gains a specific level of perfection in which Nafs occurs. Nafs is one identity that has a different level of Existence. Nafs and body are not entirely two separate things. We are one identity with different levels of Existence (material and immaterial). When we lose our body, we get another body for the Hereafter.

Nafs has a body proportional to each world. It is not possible to have Nafs without a body. Meaning Nafs has a material body in the material world, a Methali body in the Hereafter. As discussed, our bodies in the Hereafter are the ones that we made in worldly life with our knowledge and actions. Some Nafs are weak as a fly's Nafs. "**Their eyes humbled, they will emerge from the graves as if they were locusts spreading**"[1] (Al-Qamar:7). "**It is the Day when people will be like moths, dispersed**"[2] (Al-Qari'a:4). Since people did not gain perfection by knowledge and actions their Nafs are like locusts and moths.

In this worldly life, we have human bodies, but if we can see the Hereafter, we will have different bodies made by our knowledge and actions. Some would be like beautiful humans, and some would be like animals. The critical point is that if some people get animal bodies, we will still be able to recognize them. In reality, our bodies in the Hereafter are the manifestations of our Nafs. In a hadith, Prophet Muhammad (S) said: "In the Hereafter, some people of my nation will be such that monkeys and pigs are beautiful compared to them". Allameh Hassan Zadeh said: "O God, People see predators in the desert, but Hassan sees them on the street". His Methal vision is open, and he can see people's faces as they are in the Hereafter.

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[1] - خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

[2] - يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

From time to time, some evil thoughts come to people's minds. All of these thoughts are from human Nafs. In this world, these evil thoughts exist in people's minds, but in the Hereafter, People see in reality that a wolf bit them and feel extreme pain. The bodies we see in the Hereafter are the forms that occur from human's temperaments formed in worldly life.

A Prophet Muhammad (S) tradition says: "This world is the farm for the Hereafter". Allameh Hassanzadeh: *"The narratives of Hashr (gathering) and Ma'ad (Resurrection) are heartwarming in this matter. From these statements and those narratives, you will be aware of the secret of the farm of the Hereafter. You will see that all of this is a description of human status, even the narrations of the Ascension, which are the travelogues of the Messenger of God (May God bless him and his family); you will find a book of history and history of man. You will reach the truth that the treasure of man's effort is man himself.*

The Hereafter is the Time to harvest the seeds we planted in this world. For some people, beautiful castles and scenery grow, but for others, there will be a zoo of predators and hell.

Allameh Hassan Zadeh said: "Predator that people will see in the Hereafter are the forms and shapes of their temperament which they formed in worldly life". "**An appropriate recompense**"[1] (An-Naba':26).

People gather in the Hereafter based on their actions and temperament. Even our intentions affect our Nafs, and we will be punished or rewarded based on those intentions. "**To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive**

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[1] - جَزَاءً وِفَاقًا

whom He wills and punish whom He wills, and Allah is over all things competent"[1] (Baqara:284).

It is important to note that we will not be responsible for evil thoughts that come to our minds, but we are responsible for our intentions whether we do them or not.

When we want to define something, we make limitations. We take out other things from its domain to define something. For example, Jack is the son of Mark. Meaning he is not the son of John, Mathew, or others. We define a thing using Genus[2] (Jins - جنس) and Differentia[3] (Fasl - فصل).

In Scholastic logic, a Genus is one of the Predicables[4]. Predicable (Lat. praedicabilis, that which may be stated or affirmed, sometimes called quinque voces or five words) is, in scholastic logic, a term applied to a classification of the possible relations in which a predicate may stand to its subject. It is not to be confused with 'praedicamenta', the scholastics' term for Aristotle's ten categories. Genus is that part of a definition that is also predicable of other things different from the definiendum. In Scholastic logic, a Differentia is one of the Predicables. Differentia is part of a definition that states the whatness of things that makes it what it is: e.g., a triangle is a three-sided rectilinear figure.

For example, A human is an animal that speaks. In this definition of a human, the animal would be Genus and speak is Differentia. The animal is a word that includes different types of animals such as: tiger, horse, and human. What is the differentiator between humans and animals is called Differentia, which is "speaking".

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[1] لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[2] جنس

[3] فصل

[4] كليات خمس

So, under Genus, we have types. For example, if someone says an animal is coming, we understand a living creature that moves is coming, but we do not know which type of animal it is. We need an extra definition that can specify what type of creature it is. So, if someone says an animal that speaks is coming, it will be apparent to us that a human is coming. Under humans, we have different people, and we do not know who is coming precisely. Is it John or Mark?

With the above explanation, we would be able to say an animal is a "Genus", the human is a "type" of animal, speaking is a "differentia," and under human, we have individuals. Another example car is a "Genus", Tesla is a "type", and the first electric car is a "differentia", and under Tesla, we have VIN individuals.

With all the above explanation, we would like to explain this sentence, "In this world, Human is a "type" which has individuals beneath him, but in the Hereafter, Human is a "Genus" whose beneath him there are different types". This means that in the Hereafter, we would have a human that is a wolf, a human that is a tiger, a human that is a human, and so on. There would be humans with different types of animals. In other words, people are making themselves with their actions. Some people in the Hereafter become human, which is the wolf type. This is true only for humans who can be animals, angels, and even higher than angels or worse than animals.

In the Hereafter, people with similar attributes gather together. **"The day the Trumpet will be blown, and you will come in groups"**[1]. People will be with the ones that they love and are similar. **"[Mention, O Muhammad], the Day We will call forth**

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[1] يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا -

every people with their Imam. Then whoever is given his record in his right hand - those will read their books, and injustice will not be done to them, [even] as much as a thread [inside the date seed]"[1] (Al-Isra:71).

So, we should try not to spend time with evil/corrupt people as we get colored by them. This is God's order in the Holy Quran: **"So turn from those who turn away from Our Remembrance and only desire this present life. (29) That is all they have of knowledge. Your Lord knows best who has strayed from His Path, and those who are guided"**[2] (An-Najm:28-29). He also says, "**And keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost"**[3] (Al-Kahf:28).

Usually, we have a chapter in most moral Islamic books discussing solitude's benefits. This is different than monasticism in other religions. We do not have monasticism like other religions in Islam. Traditions from 14 Ma'soomin (infallible) say that if you do not have work out of your home, do not go out and stay at your home. When humans get close physically to other people, they will affect their souls.

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[1] - يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

[2] - فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا (٢٩) ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى

[3] - وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

The Hereafter bodies we gain from this world are free from matter and are alive by Nafs.

Allameh Hassan Zadeh said, "It is important to note that the Hereafter's bodies that we gain from this world are free from matter and are alive by Nafs". Matter is an obstacle to perceptions. Therefore, the joys and the pains in this world are weaker than in the Hereafter because we do not have obstacles (matter) for perceptions. For example, if a shirt of Heaven is brought up here, everyone becomes unconscious. The Heaven people will see in the Hereafter is alive because Nafs is alive. This means birds, castles, rivers, and other things that people see in Heaven depend on the Nafs. They are alive because Nafs is alive. Even if you see prophets, Imams, or angels, they are sustained and maintained by Nafs. Meaning all those shapes depend on our soul or Nafs.

Humans can create things in their minds which are wholly dependent on humans. As long as there is attention, they exist. We can reach a spiritual level that can create things in the physical world or people's Methal world. This is one of the branches of witchery.

Humans have a common sense called "Phantasia" in Greek. Islamic philosophers describe this as a place where all Methal perceptions happen. It is like a lake that is connected to the five physical senses and also to the intellect level. This is a level of our Methal power. All figurative perceptions will happen in common sense. This is like a lake filled with five rivers from the material world and a river from the intellectual world. All our perception of this worldly life or the Hereafter is happening there. When we sleep, five rivers from the Material world are dry and have nothing to add to the lake, so we see whatever already is in the lake, or we will see the shaped truth from the intellectual world. As we discussed a bit in the introduction of the self-knowledge essay, perceptions need to be free from matter; in other words, we do not have perception in the material world. This means that when this lake is calm, we can see shaped truths like angels, Heaven, hell, or the faces of humans in the Hereafter.

Whoever's Methal power becomes strong can influence other people's common sense. They can show others things that do not exist in the material world. For example, in the story of sorcerers of Fir'on in the Holy Quran, they dropped their sticks and ropes on the floor, and people saw them as real snakes. In the material world, there were no real snakes in the material world.

"[Fir'on] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." (106) Then [Musa] threw his staff and behold! it was a [Thu`ban] serpent, manifest! (107) And he drew out his hand and behold! it was white (with radiance) for the beholders. (108) The chiefs of the people of Fir'on said: "This is indeed a well-versed sorcerer." (109) "He wants to get you out of your land, so what do you advise" (110) They said: "Put him and his brother off (for a time) and send callers to the cities to collect" (111) "That they bring to you all well-versed sorcerers." (112) And so, the sorcerers came to Fir'on. They said: "Indeed there will be a (good) reward for us if we are the victors." (113) He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." (114) They said: "O Musa! Either you throw (first), or shall we have the (first) throw" (115) He [Musa] said: "Throw you (first)." So, when they threw, they bewitched the eyes of the people and struck terror into them, and they displayed a great trick. (116)

And We revealed to Musa (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. (117) Thus, the truth was confirmed, and

all that they did was made of no effect. (118) So, they were defeated there and returned disgraced. (119) And the sorcerers fell down prostrate. (120) They said, "We have believed in the Lord of the Worlds." (121) "The Lord of Moses and Aaron." (122) Fir'on said, "Did you believe in Him before I have given you permission? This is surely a conspiracy you schemed in the city, in order to expel its people from it. You will surely know." (123) "I will cut off your hands and your feet on opposite sides; then I will crucify you all." (124) They said, "It is to our Lord that we will return." (125) "You are taking vengeance on us only because we have believed in the signs of our Lord when they have come to us." "Our Lord! Pour out patience upon us and receive our souls in submission."[1] (126)" (Al-A'raf:106-126).

In this story, sorcerers used common sense to show people snakes that did not exist in the physical world. Another verse of the Quran says that those were imagined ("yukhayel"[2]) for them. This is why the Methal world is also called the "Khial world" because it is extracted from "Yukhayel".

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[1] قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ (١٠٦) فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (١٠٧) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (١٠٨) قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ (١٠٩) يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ (١١٠) قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (١١١) يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ (١١٢) وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (١١٣) قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ (١١٤) قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ نَحْنُ الْمُلْقِينَ (١١٥) قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ (١١٦) ۞ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (١١٨) فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ (١١٩) وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (١٢٠) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (١٢١) رَبِّ مُوسَىٰ وَهَارُونَ (١٢٢) قَالَ فِرْعَوْنُ آمَنتُم بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ (١٢٣) لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (١٢٤) قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ (١٢٥) وَمَا تَنقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (١٢٦)

[2] يُخَيَّلُ

"They said, "O Moses, either you throw, or we will be the first to throw." (65) He said, "You throw." And suddenly, their ropes and sticks appeared to him, because of their magic, to be crawling swiftly. (66) So, Moses felt apprehensive within himself. (67) We said, "Do not be afraid, you are the uppermost. (68) Now throw down what is in your right hand—it will swallow what they have crafted. What they have crafted is only a magician's trickery. But the magician will not succeed, no matter what he does." (69) And the magicians fell down to prostrate. They said, "We have believed in the Lord of Aaron and Moses." (70) He said, "Did you believe in him before I have given you permission? He must be your chief, who has taught you magic. I will cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of the palm trees.

Then you will know which of us is more severe in punishment, and more lasting." (71) They said, "We will not prefer you to the proofs that have come to us, and Him who created us. So, issue whatever judgment you wish to issue. You can only rule in this lowly life. (72) We have believed in our Lord, so that He may forgive us our sins, and the magic you have compelled us to practice. God is Better, and more Lasting." (73)"[1] (Ta-Ha:65-73).

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[1] - قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ (٦٥) قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ (٦٦) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ (٦٨) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ (٦٩) فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ (٧٠) قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ (٧١) قَالُوا لَن نُّؤْثِرَكَ

Telepathy, or transmission of information from one person to another without using any known human sensory channels or physical interaction, is also a branch of Khial or Methal power. For example, assume that someone likes to invite his friend to his house. He can concentrate on his friend in the Khial or Methal to invite him to his house. All of a sudden, his friend feels that he would like to go to his house. It depends on how strong the Khial or the methal power of the person is. People who have strong Khial power can talk without speaking to each other. That is why some strong mystics can talk to each other, but other people think they are quiet.

When Nafs becomes intense, a person can create things in the physical world, similar to when he was making things in his or other people's Khial or Methal world. For example, he can move things around, burn things, or blast a light bulb with his attention. The critical point is that these actions have nothing to do with true mysticism and monotheism. Because just as with sport, our bodies become strong, our Nafs can become strong with practices and concentrations. Even though a true mystic can reach this level, his main goal is monotheism and seeing God[1] ("Leqa Allah"). A complete mystic can reach a level in which he would be able to create bodies like himself and send them to different places. Those bodies are dependent on his soul similar to things in Heaven and hell that are dependent on our Nafs.

The Hereafter is like this worldly life, but since there is no matter, there would not be any obstacle; therefore, our perceptions, such as joy and pain, would be more robust. In this world, our nervous system is only capable of transferring a limited amount of

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عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا (٧٢) إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ (٧٣)

[1] لقاء الله

pain and that is the reason why people whose hand is cut in wars cannot feel the pain at first. Another example that shows material obstacles for perceptions is our hearing system, through which we can only hear specific ranges of frequencies.

Actions in the worldly life are material for our Hereafter body

Our actions are the materials that make Heaven or hell for us. A person was saying that he was thinking about the Hereafter. He was in Heaven in a dream, saw his mother, and asked her where his father was. She replied he was not a heavenly guy and that he was in hell. People think the Hereafter is like here; they do not know that whatever they see there is from themselves and made by themselves. If they see rivers, honey, mountains, and castles, in reality, those are within themselves. Rules in the Hereafter are different from this world. The wife of one of our friends married soon after he died, and we were mad about that. I saw my friend in a dream, and he told me, here is not how you think. "**When the Horn is blown, no relations between them will exist on that Day, and they will not ask after one another**"[1] (Al-Mu'minun:101).

Our knowledge makes our souls

The soul has a higher degree than the body because knowledge has a higher degree than actions. If knowledge and action join, it would make a perfect human. Mulla Sadra has a beautiful example: Knowledge is like a paralyzed human, and action is like a blind human. One of them cannot walk, and one of them cannot see. If the blind person carries the paralyzed person, they can walk and see jointly. Meaning we can make ourselves perfect humans with knowledge and actions. A hadith says, "**Knowledge is Imam (Guide) of action**"[1].

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[1] فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

Prophet Muhammad (S) said: "In "Me'raj" (Ascension), I saw some angels that were making castles and then stopped for a while then started again. I asked Angel Gabriel (A): "Why did they stop working?" Angel Gabriel replied: "Because they have not yet received the materials for the castles. I asked, "What are the materials?" and the Angel Gabriel replied: "Remembering God". On the way back from "Me'raj" (Ascension), Prophet Muhammad (S) saw that some gardens were burning. He asked: "Why are they burning?" Angel Gabriel replied because the person sinned.

10 Categories (Aristotle)

Most people, when confronted with a new being or understanding a new concept, naturally try to make a connection between this new being and their past data, and to place the new subject in the previous categories of their mind; For example, when "fungi" were first discovered, because of their shape and color, most scientists thought that fungi were a group of plants, but over Time, with the discovery of how fungi reproduce, it became clear that these creatures are neither plants nor animals. Instead, fungi form a separate group of living beings.

Because philosophers and logicians of the past found such a process to recognize new beings and to define new and correct subjects, they tried hard to be able to provide a correct and complete division of all beings in the universe for themselves and others. When humans encounter a new creature, they can quickly and accurately compare and identify it and discover its characteristics. These efforts of philosophers and logicians created a debate called **"Ten Categories"**[1] in logic and philosophy in which the same general division of the universe was attempted.

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[1] - العلم امام العمل

The treatise "Qatigorias" or "Categories of the Ten" was known as the first section of the book of Organon and one of the most essential logical treatises of Aristotle before Ferfurius added the section "Five Generalities" to the beginning of "Organon"; Of course, some logicians had doubts about the attribution of "Qatigorias" to Aristotle, but most commentators on his work accepted this attribution and began their explanations with this book. In a medieval period, when the church banned the teaching of logic and philosophy, it soon allowed the teaching of this because it felt that the contents of this section were in line with the teachings of the church. So after a while, some people thought that the "Ten Categories" are the central part of logic and maybe all of it. For this reason, after Ferfurius added the chapter "Isaguji" or "Five Generalities" to logic, some people thought that the "Five Generalities" was a prelude to the chapter on the "Ten Categories" and not the whole logic.

This attention to the ten categories and emphasis on it in logic continued until the entry of logic into the Islamic world, but it did not take long for Muslim logicians to discuss the subject and scope of logic and Ibn Sina (Avicenna), who was perhaps the greatest Muslim logician. For the first time, he claimed: "There is no need for "ten categories" in logic, and a logic student can read logic without knowing the ten categories."; commentators and logicians accepted this theory of Ibn Sina (Avicenna), and his argument for this was later further explained by Khajeh Nasir al-Din al-Tusi.

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[1] - مقولات عشر

The ten categories are generally discussed in philosophy and not in logic.

In the terminology of logicians and philosophers, the response to the question: "What is that?" is called a "category". In simpler terms, when we ask what an object is? We have asked the "category" of that object, and the answer we hear is the "category" of that object. For example, someone who has never seen a "parakeet" asks what a "parakeet" is. The answer to him would be a parakeet is a bird. A bird is a category in which the parakeet is one of its types, so all objects have a category. Now, if the same person has never seen a bird and asks what a bird is, the answer is that a bird is an animal with specific characteristics, such as the ability to fly. So the bird, in turn, is a "species" of a higher category called an "animal," and so each category is a "subset" or a "species" for a higher "category". This series of categories goes up in the same way until we reach a category where this category is no longer a type for any category higher than itself. In other words, this category is the starting point of all categories, and no other category can be found above it. These ten categories above, which are no other categories, are called "Primary Quiddity" or "Mahhiyat Awalieh"[1].

Aristotle divided the ten categories into two main subcategories at first glance. The first are categories that do not rely on anything else to exist, such as objects and animals like wood, stone, birds, etc. These are all categories that are conceivable by themselves and do not need anything else, but the second subcategory has categories that must be conceived by another object and cannot exist as itself. For example, color is of the second category, meaning that color alone cannot exist, but an object is required to determine the color for that object. If there is no object, color is meaningless. Size, volume, etc., are also like the second subcategory. According to Aristotle, all the categories of the first subcategory return to a primary category, which Aristotle calls "Ousia", "Essence", or "Johar"[1], and the categories of the second subcategory, which are dependent categories, are called "Araz"[2]. In general, they refer to the remaining ten categories, so the "Ten Categories" include (essence/substance) upon which the remaining nine categories ("Araz") are dependent. Each category is explained below:

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[1] ماهیات اولیه -

Essence (Substance) or "Johar": As has been said, "substance" is the first of the ten categories to which the categories of all objects and animals lead to; Therefore, if we go to the top series of categories of each object and living thing, we will finally reach the category of "Essence or Substance"; Meaning, "Essence" is that which is the theme of all independent beings and living things. Logicists first identify five types of Essence or Johar and then divide each type into different types so that this division includes all objects and living things and clarifies the position of each being in relation to the essence and other beings.

In philosophy, "Substance" or "Johar" means essence; in some texts, it is referred to as the essence of Existence. In Western and Islamic philosophy, the substance is referred to as a self-sustaining being, Unlike "Araz", which requires another creature. The difference between the concept of substance in Western philosophy and Islamic philosophy is that in the West, the categories are for "Existence", but in Islamic philosophy, the categories are for "Quiddity" or "Mahiyat"[3].

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[1] - جوهر

[2] - عرض

[3] - ماهیت

Nine Categories “Araz”

Quantity:[1] The first category of “Araz” is “Quantity”, which literally means “size” and “value”. Therefore, any transverse category that has a value or can be measured is considered a “Quantity” category, such as numbers, perimeter, weight, etc., which are all measurable and have value.

Quality[2]**:** The second category of “Araz” literally means state and quality, and any category that returns to the state or quality will be in this category, For example, the cold or warmth of objects or their whiteness and blackness and even the sadness and happiness of people are all from the category of quality.

Relative[3]**:** The third category of “Araz” is Relative which means the relation of an object to other objects or the relation of each component to another component; For example, straightness or curviness or all the features that have strength and weakness.

Where[4]**:** It means which place, but it is used as “being in a certain place”. Therefore, any category that returns to the place and location of objects is considered as this category. For example, being high, being inside something, or being under something. They are all in this category.

When[5]**:** It means “at a certain time”, so the categories related to the Time of objects eventually return to the category of “When”;

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[1]- كم

[2]- كيف

[3]- اين

[4]- وضع

For example, being late, or early. Being at a specific time is all about the "When" category.

Having or Ownership[1]**:** It means to have and be with; For example, having clothes, owning a house, etc., which indicate an ownership relationship between two beings, are all in the category of "Having".

Doing[2]**:** It means the effect of one object on another. Everything that happens in the world is actually of the category of "Doing" or action, for example, the act of burning, stealing, etc.

Being Affected[3]**:** Passivity or inactivity is precisely the opposite of "Doing" and means influenced, so whenever there is a category of a "Doing", there must be a category of "Being Affected" or passivity, so all the examples given for the "Doing" in the passive state are examples of passivity, such as being set on fire, stolen, etc.

"Extra" or "Additional"[4]**:** It has one of the important categories and, it can cover all nine other "Araz" categories; The category "extra" means that a subject finds Meaning in relation to another subject, for example, being a father means only when there is a child, otherwise being a father is meaningless, so the father-child relationship is an "extra" relationship. Or full color means when it is colored, otherwise the full color is meaningless, so the full color is an "Extra" category.

Allameh Hassan Zadeh said: "Knowledge and action are higher than "10 Categories" and are the identity of human Existence, meaning knowledge and actions are united with the doer. In simple terms, a perfect human Nafs is unlimited.

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[5] متی

[1] ملک

[2] فعل

[3] انفعال

[4] اضافه

"What is knowledge"

Is knowledge one of the categories of "Araz"? Is our Nafs a Johar or substance that knowledge is connected to? Is knowledge like whiteness? As we discussed, whiteness cannot exist on its own, and there should be a thing that is white. Even the white color that we buy from the store is a chemical that is white. Can knowledge exist on its own, or is it like whiteness? Is knowledge a substance? This was and still is a very important topic of discussion in philosophy.

Mula Sadra said: "Existence in our mind is manifestation or appearance of our Nafs. It is the action of Nafs. Knowledge is not a category of "Araz". knowledge is the emergence of Nafs. Because Nafs and knowledge are united and Nafs is a "Johar or substance" then knowledge is a "Johar or substance".

What is the Meaning of knowledge? "We can define it as the presence or obtaining of a figure or meaning of a thing for a knowing person". A "figure" is the physical shape of a thing. An example of a figure is a glass; when we look at a glass, its figure is obtained by us (our "I" or "Nafs"). A "meaning of a thing" refers to abstract concepts; love, power, and hate are concepts that have meanings instead of a figure. Again, the presence of a figure or a meaning for us is called knowledge.

We have two types of knowledge. 1 – knowledge by presence or consciousness, and 2 – obtained knowledge.

Assume you see a house. To have knowledge of this house, its figure needs to be present or obtained by you. Is the figure's actual size inside your brain? Some might say that its figure becomes very small so it can fit inside our brain, and then we see it. If this were true, our brain would see that as a small size, not the actual size of the house. However, we see the house in its actual size, not in the small size that would fit in our brains. Assume the figure of the house does become very small, like the size of a cell, and goes to our brain. The question is, who will perceive it? It needs to be present or obtained by someone. Who is that person? Is it another cell? We proved that, in the matter, we cannot find any real "one" with the ability to perceive.

For example, a cell is made up of many molecules. A molecule is made up of atoms, and an atom is made up of electrons, protons, and neutrons. If the particle has dimension, then it can be divided so that one part of the particle is absent from the other side of the particle, and this goes on and on. As a result, you can see this figure, but if you were a matter, you would not be able to perceive the figure. One side of the wall is absent from another side, and one side of a paper is absent from the other.

Some might say the figure of the house is converted to electrical pulses in our brain, and then we see it. Yes, we 100% agree with this part, but the questions are: 1- Who will perceive it? and 2- How do we see it with its actual size? Our eyes and brain are tools we use to perceive the figure. Always remember: "presence and obtaining of a figure or a meaning of a thing for a knowing person" is knowledge.

Another question: Who will perceive the Meaning of love and power? They do not have a physical shape, and we cannot make them small figures to go to our brains. They also do not have size or weight. Can you pour some knowledge into a glass? No; therefore, you cannot physically put knowledge in your brain. Can we divide knowledge? No, but we can divide a brain or a cell. If knowledge is within the brain or cell, then when we divide the brain or cell, the knowledge should also be divided. Therefore, we can conclude that 1- knowledge is not in our brain, and 2- knowledge is not made of matter. The place of knowledge is in our "I" (this will be explained later).

According to a physician, knowledge is converted to codes and pulses that go inside our brains so that we see, hear, and understand things. A simple question would be: Who perceives those codes? Is it you or your Nafs or soul that perceives it?

Avicenna proved the only way to perceive physical things is to make them free from matter. Mulla Sadra accepted Avicenna's discussion, which means that it is necessary for the perception a thing must be free from the matter. But he explained this much deeper. Mulla Sadra said: "It is not like that figures and shapes of a thing become free from the matter and then unite with our Nafs. When electrical pulses come to the brain, Nafs create shapes and figures (free from the matter) within itself based on the brain's electrical pulses. In reality, the Eyes, Ears, other human senses, and the brain are tools for Nafs to create things within itself. Nafs is the creator, unlike the cinema screen where things come there.

Let's explain it with an example: when a thing is close to us, the light is reflected from it and comes with specific frequency ranges to our eyes. The eyes' nervous system will send electrical impulses to our brain. Materialists believe that the brain perceives it, but we proved for many reasons our brains are a tool for perception, and Nafs is the perceiver. Assume we touch a very hot thing, and our hands burn. If the brain was the perceiver, it should burn, whereas electrical impulses come to the brain, not hotness. So, Nafs creates the shape of a thing within itself based on electrical impulses that come to the brain. Because Nafs has "present knowledge"[1] from itself, then it will have knowledge of the shape of a thing. In fact, the shapes of things unite with Nafs. It is not two things but one thing (Nafs) and its emergence.

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[1] - It is perception without any intermediary, for example, we perceive who do we love or hate without anintermediary.

When a revelation descends, it becomes like the Existence of a perfect human. Angel Gabriel (A) became united with the perfect human. "**She screened herself away from them, and We sent to her Our spirit, and He appeared to her as an immaculate human**"[1] (Maryam:17). Meaning if there were someone nearby Lady Maryam (A), he would not be able to see the Spirit because the Angel was manifested in her Nafs. Like seeing someone in a dream, someone near us cannot see him. Again, we must think deeply about the "Unity of perceiver and perceived". The intellect level of Prophet Muhammad (S) becomes united with the Intellect level of Angel Gabriel, and the Methal level of Prophet Muhammad (S) becomes united with the Methal level of Angel Gabriel (A). When we use the word "united", do not think these are two different things that become united, but perceived things become you. It is important to note that the object we see outside will be like us, but its shape becomes united or precisely like us. Object shapes become present for us; since we know ourselves, we know the glass. Mulla Sadra said: "People think they are in heaven or hell, but I would say heaven and hell are in us". Meaning our Nafs is very wide. Human Nafs can be as small as insects or as wide as the angel Gabriel (A). Imam Amir Al-Mu'minin Ali (A) said: "You think you are a small creature, while the whole world lies within you"[2]. "**When the beasts are gathered**"[3] (At-Takwir:5).

Allameh Hassan Zadeh said: "I have written In Note#36 of the book "1001 Notes", Proving our Nafs is immaterial is proving the Hereafter and proving the unity of perceiver and perceived is proving the rewards and punishment in the Hereafter.

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[1] فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

[2] و تحسب أنک جرم صغیر و فیک انطوی العالم الأکبر

[3] وَإِذَا الْوُحُوشُ حُشِرَتْ

If we prove that Nafs is immaterial and will not annihilate after death, then we prove the Hereafter. The easiest way to prove that Nafs is immaterial would be by the dream study. When we sleep, we do not perceive things using our senses; in the dream, we see, smell, taste, or hear things. Who is seeing or hearing in dreams? The human Nafs perceives things without material senses. Similarly, when we die, we perceive without the material senses. Allameh Hassan Zadeh wrote 100 reasons that prove the Nafs is immaterial in "Ganjineh Gohar Rawan"[1] book.

One of the reasons that a thing becomes destroyed is to have parts. Because when parts are separated from each other, the shape of the object is destroyed. For example, when we separate all pages of a book, it destroys, or if we separate all atoms of a page, it becomes destroyed. Since the matter has different parts, its shape will be dismantled with the separation of the parts. So, when a thing becomes immaterial, it becomes without parts and will exist forever. For example, we cannot separate knowledge and love because they are immaterial things and exist forever. So, we (our Nafs) will exist forever after death and separation from the material body.

As we discussed, based on the unity of perceiver and perceived, whatever we perceive via senses must be united by us (Nafs). The things themselves cannot be united, but their immaterial shapes would be united with us for perception. Since we perceive ourselves, we would be able to perceive whatever is united with us. Any knowledge, beliefs, good or bad deeds, even a smile to our family will unite us. Because our Nafs exist forever, our deeds and knowledge would exist forever. As we said, knowledge is the Spirit, and our actions would be materials that make our bodies in the Hereafter. I am sure you noticed when you do some good deeds, you feel pleased within yourself. This is because of the unity of perceived and perceiver. Since we are occupied with worldly life, we cannot really understand these truths, but when we separate from our material bodies, these truths will be clear to us.

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[1] - گنجینه گوهر روان

It is worth mentioning that even though philosophy can rationally prove the Hereafter, rewards, and punishments, it would be very general. Philosophy can only talk in general and not prove detailed subjects in each subject. For example, with rational reasoning, we would be able to prove Prophecy and Imamat in general. Still, we would be unable to prove that a specific person is a prophet or Imam with rational reasonings. If we look at the philosophy books that have not used the Quran, narrations, and mystical intuitions, they are able to prove only the general aspect of the Hereafter. The intellect cannot understand details. This is why Mulla Sadra in "Asfar" used some narrations and mystic intuitions in the explanation of the Hereafter chapter.

Time is the cause of change, and place is the cause of multiplicities

Time is the cause of change because a material thing cannot be the same at different times. The change is fast for some objects, but for some, it is slow. It is because of the Time that we see a tree growing and changing moment by moment or because of the Time that we see hydrocarbons created from plant and animal fossils that have been formed by the forces of temperature and weight over millennia. So, when there is no time, there is no change. That is the reason why we say immaterial creatures like angels cannot change. That is why God Almighty is not changing because He is the creator of Time. If anyone can exit from Time, they can become eternal. Allameh Hassan Zadeh said, "O my God, I exited from the container of time, and I am placed above it".

To clarify the subject of Time a little more, consider this example: "If we paint a rope in many colors and place an ant on it to move, the ant will first pass white, then red, black, green, yellow, white, red, and also the other colors till it reaches to the end of the rope". In this case, there will be Time for the ant, but for us, looking from above, this before and after no longer exists because we see all the colors in one place. Because the material world constantly changes moment by moment and events occur one after the other, then days, weeks, years, and Time come for us. If people look at the "Material World" from above (out of Time), everything is present for them. That is why, in the Non-Material World, all truths are present together without change, movement, or occurrence. So, for the angels, Time or motion similar to what we have in this world cannot be imagined. Amir al-Mu'minin Ali (A) said in Nahj al-Balaghah that "God does not change from one state to another". Because if this were the case, God Almighty would be under Time.

The place is one cause for multiplicities in one moment. It is possible to have the same pens in different places. If there is no place, there can be only one thing at any moment.

We learned before that we have three major types of perception:

- Sensory perception is like seeing a tree in the physical world (It has matter and a figure).
- Khiali perception: like seeing a tree in our dreams or imagining a tree in our minds (It does not have matter but has a figure).
- Rational perception: like understanding the Meaning of "tree" (it does not have matter or a figure).

In the above example, we only have one tree in the rational world with no time and place. That is the reason why we only have one truth from each creature. These rational truths in philosophy are called "Rab An-Nu'"[1]. Humans also have a rational truth which is called "The first Adam"[2]. Amir Al-Mu'minin Ali (A) said, "I am the first Adam". Allameh Hassan Zadeh, in the essay "Nameha wa Barnameha" (Letters and Plans), said that one of his students reached this position. Meaning he became a manifestation of the rational human truth.

In the past, these discussions were explained by prophets or wise men for people. After a while, these truths deviated from their truths and were combined with superstitions. Later, idolatry appeared, and people shaved some idols from wood and stone and called them God, for example, the God of Rain, the God of War, the God of wind, the God of light, etc. If they needed rain, they went to that idol and asked for rain, and so on. They accepted God and knew that these wooden or stone idols were not the creators of the sky and earth. They worshiped them because they thought those idols had independent authority from God. Later, more superstitions were added to this, and they said Gods marry each other and will have children and even fight and kill each other. At last, they even worship those wooden or stone idols.

"Is not to God that sincere faith is due? As for those who take guardians besides Him, "We only worship them that they may bring us nearer to God." God will judge between them regarding their differences. God does not guide the lying blasphemer"[3] (Az-Zumar:3).

In Shia traditions, we have "Malik Muwakil Baran"[4] (the angle with authority for rain).

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[1] - رب النوع

[2] - آدم اول

[3] - أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ
إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Imam Sadiq (A) said, "The idolatry started when people made statues of their beloved prophets and scholars to respect and remember their faces. Later, it deviated, and their children followed their father's path and started worshiping them. We have the story of Prophet Abraham (A) in the Quran, which says:

"When he said to his father and his people, "What are these statues to which you are devoted?" (52) They said, "We found our parents worshiping them." (53) He said, "You and your parents are in evident error." (54) They said, "Are you telling us the truth, or are you just playing?" (55) He said, "Your Lord is the Lord of the heavens and the earth, the One who created them, and I bear witness to that. (56) "By God, I will have a plan for your statues after you have gone away." (57) So, he reduced them into pieces, except for their biggest, that they may return to it. (58)

They said, "Who did this to our gods? He is certainly one of the wrongdoers." (59) They said, "We heard a youth mentioning them. He is called Abraham." (60) They said, "Bring him before the eyes of the people, so that they may witness." (61) They said, "Are you the one who did this to our gods, O Abraham?" (62) He said, "But it was this biggest of them that did it. Ask them, if they can speak." (63) Then they turned to one another, and said, "You yourselves are the wrongdoers." (64) But they reverted to their old ideas: "You certainly know that these do not speak." (65) He said, "Do you worship, instead of God, what can neither benefit you in anything, nor harm you? (66) Fie on you, and on what you worship instead of God. Do you not understand?" (67) They said, "Burn him and support your gods, if you are going to act." (68) We said, "O fire, be coolness and safety upon

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[4] ملک موکل باران

Abraham." (69) They planned to harm him, but We made them the worst losers. (70)"[1] (Al-Anbiya:52:70).

It is worth noting that Prophet Abraham did not lie to them because he said the biggest of them did that. You ask them (what happened) if they can speak. If they cannot speak, they did not break by themselves.

Imam Sadiq (A) said, "Indeed, the bearers of the Throne are eight, one in the form of a human being who asks God for sustenance for the children of Adam, the second is in the form of a rooster and asks God for sustenance for birds, and the third is like a lion who asks God for sustenance for predators and the fourth is like a cow who asks God for sustenance for animals. From the Day when the children of Israel worshiped the calf, this cow (in the Throne) has bowed its head and is ashamed, and when the Day of Judgment comes, the bearers of the Throne will be eight"[2]. There are also some other narrations from Imam on this subject.

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[1] - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ (٥٢) قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ (٥٣) قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ (٥٤) قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ (٥٥) قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ (٥٦) وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ (٥٧) فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨) قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠) قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا أَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ (٦٣) فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ (٦٤) ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ (٦٥) قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦) أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧) قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ (٦٨) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ (٦٩) وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ (٧٠)

[2] - إِنَّ حَمَلَةَ الْعَرْشِ ثَمَانِيَةٌ أَحَدُهُمْ عَلَى صُورَةِ ابْنِ آدَمَ يَسْتَرْزِقُ اللَّهَ لِوُلْدِ آدَمَ وَ الثَّانِي عَلَى صُورَةِ الدِّيكِ يَسْتَرْزِقُ اللَّهَ لِلطَّيْرِ وَ الثَّالِثُ عَلَى صُورَةِ الْأَسَدِ يَسْتَرْزِقُ اللَّهَ لِلسِّبَاعِ وَ الرَّابِعُ عَلَى صُورَةِ الثَّوْرِ يَسْتَرْزِقُ اللَّهَ لِلْبَهَائِمِ وَ نَكَسَ الثَّوْرُ رَأْسَهُ مُنْذُ عَبَدَ بَنُو

"The life of this world is nothing but diversion and play, and the Home of the Hereafter is the Life if they only knew"[1] (Al-Ankabut:64)

Plato said, "In the intellect world, everything is in everything". We do not have multiplicities in the intellectual world like this material world. In another world, time and place are parents of multiplicities.

Obstacles or covers will be removed, and the First and the Last creatures are gathered in the Hereafter

The Hereafter is the Day of gathering. **"The Day when He gathers you for the Day of Gathering—that is the Day of Mutual Exchange. Whoever believes in God and acts with integrity, He will remit his misdeeds, and will admit him into gardens beneath which rivers flow, to dwell therein forever. That is the supreme achievement"**[2] (At-Taghabun:9). In the Hereafter, the inner side of us will appear because things are not absent from each other in the Hereafter. **"On the Day when the secrets are disclosed"**[3] (At-Tariq:9).

Our inner is visible to Awliya (Saint) of God right now; they can see the Hereafter bodies. A tradition from the Imam Said, "In the "Throne" is an icon for every servant. If the servant worships,

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إِسْرَافِيلَ الْعِجْلَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ صَارُوا ثَمَانِيَةً

[1] وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

[2] يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

[3] يَوْمَ تُبْلَى السَّرَائِرُ

the angels see his/her statue, and if the servant sins, God orders some angels to obscure the servant's icons with their wings so other angels cannot see them. This is the Meaning of God's attribute, which says, "Shows servant's good deeds and hides servant's bad deeds"[1]. For example, we see other people's actions live on the TV. Mir Damad (philosopher and mystic) said, "I was doing remembrance of God with Zikr "Ya Qani o Ya Muqni"[2] (The one who is needless and makes others needless). Suddenly, I saw all creatures gathered (believers and disbelievers), and they were saying, "Ya Qani o Ya Muqni".

Allameh Hassanzadeh: *"Here, you will know the true meaning of the "**On the Day when the secrets are disclosed**"[3] (At-Tariq:9). The hidden here is the same as apparent there. The word "Yaum"[4] (Day) in the Holy Quran means the appearance of things in each world based on their requirements. Whatever we see in the worldly life is a shadow of the Hereafter"* [B]. The material world's source or principle of creatures is their immaterial truths.

Creatures are separate in the Hereafter; this is the Day of Separation

In this worldly life, believers and disbelievers are together, but in the Hereafter, they are gathered but separated. Look how amazing God gathered these subjects in one verse beautifully. "**This is the Day of Separation; We have gathered you, together with the ancients**" (Al-Mursalat:38).

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[1] - أَنَّ فِي الْعَرْشِ تِمْثَالاً لِكُلِّ عَبْدٍ، فَإِذَا اشْتَغَلَ الْعَبْدُ بِالْعِبَادَةِ رَأَتِ الْمَلَائِكَةُ تِمْثَالَهُ وَ إِذَا اشْتَغَلَ بِالْمَعْصِيَةِ أَمَرَ اللَّهُ بَعْضَ الْمَلَائِكَةِ حَتَّى يَحْجُبُوهُ بِأَجْنِحَتِهِمْ لِئَلَّا تَرَاهُ الْمَلَائِكَةُ فَذَلِكَ مَعْنَى قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ

[2] - يا غنى يا مغنى

[3] - يَوْمَ تُبْلَى السَّرَائِرُ

[4] - يوم

In the material world, truth and falsehood are together. Amir Al-Mu'minin Ali (A) said, "If truth and falsehood were separated, no one would follow falsehood. Rather, truth and falsehood are mixed, and people follow falsehood by mistake". **"What of him whose evil deed was made attractive (decorated fair) to him, and so he regards it as good? God leads astray whomever He wills, and He guides whomever He wills. Therefore, do not waste yourself sorrowing over them. God knows exactly what they do"**[1] (Fatir:8). If evil deeds were not decorated fair to people, they would not follow falsehood.

"By God, We sent messengers to communities before you, but Satan made their deeds appear alluring to them. He is their master today, and they will have a painful punishment"[2] (An-Nahl:63).

Sometimes, people who are enemies and hate each other sit together and might even eat lunch. Their inners are different, but their outers are all human. Naraqi (a Shia scholar) taught a few students in a small village. The other teacher noticed that after Naraqi came to the village, no student was coming to his class, so he gathered all the parents of his students and said, "Look, this man is misleading your children". He asked Naraqi to write "Snake" on the board, and then he drew a snake on the board. Afterward, he asked the parents which of these was a snake, and people pointed to the drawn snake. He said, Look, I was telling the truth. Naraqi is teaching your children that the other is "the snake". So, they exorcised Naraqi from the village.

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[1] - أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

[2] - تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

"**On the Day when the Hour takes place - on that Day they will separate**"[1] (Ar-Rum:14)

Friends and enemies are together here. A wife is a believer, and her husband a disbeliever. One brother is good and the other evil, but in the Hereafter, people with similar attributes will gather. "In the Hereafter, things return to their origin". "**On the Day when We call every people with their leader. Whoever is given his record in his right hand-these will read their record, and they will not be wronged as much as a single date fiber**"[2] (Al-Isra:71).

In the Hereafter, righteous and evil men will be separated. "**In order that Allah will separate the wicked from the good. He will heap the wicked one upon another, and then heap them together and cast them in Gehenna those shall be the losers**"[3] (Al-Anfal:37). A tradition says, "In the Resurrection, the light of the sun will be separated from the warmth of the sun. Its light goes to Heaven, and its warmth goes to hell. Evil attributes will be separated from a good man. Good words and actions will be separated from bad words and actions. Judgment will be based on truths. "**But Allah sought to accomplish what He had ordained so that by clear evidence, he who was destined to perish might perish, and he who was destined to live might live. Surely, Allah is Hearing, Knowing**"[4] (Al-Anfal:42). "**In order to confirm the truth and nullify falsehood, even though the guilty disliked it**"[5] (Al-Anfal:8)

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[1] - وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

[2] - يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

[3] - لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ

[4] - وَلَكِن لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

In the Hereafter, falsehood and illusion of things other than God will be removed. "**And say, the truth has come, and falsehood has withered away; for falsehood is bound to wither away**"[1] (Al-Isra:81). We have multiplicity as long as we do not have unity, so when unity comes, there would not be any multiplicities. There is only God. In this life, truth is truth, and falsehood is false, but we do not see it. In the Hereafter, only God exists as it is now. "**That is because God is the truth**"[2] (Al-Haj:6).

Khajeh said, "Hashr"[3] in the Quran means gathering, so The Resurrection is the Day of gathering. The verse of the Quran says, "**On the Day when We set the mountains in motion; and you see the earth emerging; and We gather them together and leave none of them behind**"[4] (Al-Kahf:47).

"Hashr" (gathering) in the Hereafter are different. One group gathers as Quran says, "**On the Day when We will gather the righteous to the Most Merciful, as guests**"[5] (Maryam:85). Another group gathers as Quran says, "**The Day when God's enemies are herded into the Fire, forcibly**"[6] (Fussilat:19). Each group gathers with what they were looking for, a narration said, "Gather him with those who he took as the leader and keep him away from those who he hated"[7]. "**Gather those who did wrong and their mates, and what they used to worship**"[8] (As-

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[5] لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ -

[1] وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا -

[2] ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ -

[3] حشر -

[4] وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا -

[5] يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا -

[6] وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ -

[7] اللَّهُمَّ احْشُرْهُ مَعَ مَنْ يَتَوَلَّاهُ وَيُحِبُّهُ وَأَبْعِدْهُ مِمَّنْ يَتَبَرَّوْهُ وَيُبْغِضُهُ -

Saffat:22) and "**By your Lord, We will gather them up, and the devils, then We will bring them around Hell, on their knees**"[1] (Maryam:68).

It goes as far as a narration from Prophet Muhammad (S), "O Ali, You are my "Wasi" (a person who acts upon a dead person's will) among my family, and the caliph over the living of my nation, your war is my war, and your peace is my peace, you are the Imam, the father of the imams, eleven imams from you, purified and infallible, and among them is the Mahdi who will fill the world with equity and justice, so woe is to those who hate you. O Ali, if a man loved a stone, God would gather him with it (*Allameh Hassanzadeh: This narration also narrated from Imam Riza to Rian Shabib* ^{F}), and your lovers, your followers, and the lovers of your children, the imams after you, will be gathered with you. You are with me in the highest ranks and the divider of Heaven and Hell. Your lovers will enter Heaven, and those who hate you will enter Hell"[2].

Allameh Hassanzadeh: *"There is another verse of the Holy Quran which confirms people will be gathered by what they like":* ***"Anyone who leaves his home, emigrating to God and His Messenger, and then is overtaken by death, his compensation falls on God. God is the Forgiver, the Most Merciful"***[3] *(An-*

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[8] احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

[1] فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

[2] أنت الوصيّ على الأموات من أهل بيتي ، و الخليفة على الأحياء من أمّتي، حربك حربي و سلمك سلمي، أنت الإمام أبو الأئمة ، أحد عشر من صلبك أئمّة مطهّرون معصومون، و منهم المهديّ الذي يملأ الدنيا قسطا و عدلا، فالويل لمبغضكم. يا علي لو أنّ رجلا أحبّ في اللّه حجرا لحشره اللّه معه، و إن محبّيك و شيعتك و محبّي أولادك الأئمة بعدك يحشرون معك، و أنت معي في الدرجات العلى، و أنت قسيم الجنة و النار، تدخل محبّيك الجنة و مبغضيك النار

[3] وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Nisa:100)^D. What does it mean by "anyone leaving their homes and emigrating to God and His Messenger"? Let's pay attention to another verse of the Quran, which says, "**Our Lord, deliver us from this village whose people are oppressive**"[1] (An-Nisa:75). In one Meaning, this village is our Nafs, and a mystic in his spiritual journey leaves this village and travels to different cities. So, if one dies in this spiritual journey to God and His messenger, God will grant him mercy and reward. As we said before, we have two types of death. The first one is normal death, which every human being will taste, "**Every soul will taste death**"[2] (Al-Anbiya:35), and the other is voluntary death, which might happen for a mystic.

Allameh Hassanzadeh said, "Narrations from 14 Ma'sumin (infallibles) are very sweet and interesting. Based on those narrations, we can understand the secret of the well-known hadith from Prophet Muhammad (S), which says, "This world is the farm of the Hereafter". These narrations are related to knowing ourselves. The Ascension journey of Prophet Muhammad (S) is the journey of a perfect human to the highest level, and in fact, Ascension shows the degrees of human beings. "**And that the human being attains only what he strives for**"[3] (An-Najm:39). Humans are the owners of what they strive for.

We have different types of ownership for humans as follows:

Example 1: I am the owner of this house. This is not real ownership because real ownership must always be with the owner. I am the owner of this house now, but five years later, it might belong to someone else.

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[1] رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

[2] كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

[3] وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

Example 2: I am the owner of my hand; this ownership is stronger than example 1 but still is fake ownership because I might not have my hand later.

Example 3: I am the owner of my knowledge; this ownership is the real ownership because my knowledge and what I perceive cannot be separated from me.

"To Him belongs whatever is in the heavens and whatever is on earth"[1] (Al-Baqara:256). Ownership of God is the real ownership, and He is the real owner of creatures, and the relationship is one-way between God and His creations.

"Gather those who did wrong and their mates, and what they used to worship" (As-Saffat:22). Allameh Hassanzadeh: *"The couplings (mates) mentioned in this verse are the ones that are attained in this worldly life. In a divine narration, Prophet Muhammad (S) said, "Know that you will have a companion in the Hereafter forever, which is your actions"*[2]. [E]

Khajeh said, "**Animals gathering in the Resurrection – "When the beasts are gathered**" (At-Takwir:5). Khajeh was strong in "Masha" Philosophy"[3] (Existence and Non-Existence)[4]. Still, his tendency was more towards "Ishraq Philosophy"[5] (Light and Darkness)[6]. The human body is called "Barzakh" in Ishraq philosophy because all material things are between light and darkness. Instead, in Masha' Philosophy, we have Existence and Non-Existence as Light and Darkness, respectively. Khajeh said that one of the meanings of beasts gathering is our animal power,

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- [1] لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ
- [2] و انه لا بدلک من قرین و هو فعلک
- [3] فلسفه مشاء
- [4] وجود و عدم
- [5] فلسفه اشراق
- [6] نور و ظلمت

like lust and anger that will be gathered, and we see animals within ourselves in the Hereafter.

Mulla Sadra, in his Gathering ("Hashr") essay, said, "There are two types of gathering ("Hashr") for all creatures from intellects levels to Hayula (Hyle). 1- Independent gathering: like human gathering 2- Dependent gathering based upon other creatures".

For example, my ear, eyes, and tongue are separate here, but I am one identity, and I hear, see, and taste. As a result, my eyes and ears would be gathered based on me (Nafs). In conclusion, since human beings have intellect, they will be gathered independently, but animals Nafs will be united and gathered dependently and based on their intellect truth (Rab An-Nu')[1].

Khajeh continues: "**On the Day when the earth is changed into another earth, and the heavens and they will emerge before God, the One, the Irresistible**"[2] (Ibrahim:48). Because in the Hereafter there is no obstacle (matter), gathering for human beings will be based on their truth/faces. For this reason, a narration says, "In the Hereafter, some people will be gathered while monkeys and swine are more beautiful than them"[3].

In the Holy Quran, we have: "**Say, Shall I inform you of worse than that for retribution from God? He whom God has cursed, and with whom He became angry, and He turned some of them into apes, swine, and idol worshipers. These are in a worse position, and further away from the right way**" (Al-Ma'idah:60). Some people can see people's faces in the Hereafter, even in this worldly life. Allameh Hassanzadeh: *"These individuals are heavenly saints whose eyes of the Barzakh have*

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[1] - رب النوع

[2] - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[3] - يحشر الناس على صور يحسن عندهم القردة و الخنازير

been opened; as a result, they can now see the Barzakh's pictures and eternity".[G]

Imam Sadiq (A) said, "If people's Barzakh vision (seeing the Hereafter faces) becomes open, and they see each other's inner, people would not bury their brother. But the blessing of God is granted to people not seeing each other's inner attributes except for the Awliya of God who can see people's inner". "**Surely in that are signs for people who ponder**"[1] (An-Nahl:12).

O God, Preserve our reputation in this world and the Hereafter via for the sake of your beloved Prophets and Awliya.

All praise is to God to the extent that He deserves it.

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[1] - إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Chapter 6: People's Condition in the Hereafter [A] (Heaven and Hell)

Khajeh Nasir Tusi, in this chapter, said: "Those who are exposed to the path of the hereafter in this world are three tribes [B]. "**And you become three classes. (7) Those on the Right—what of those on the Right? (8) And those on the Left—what of those on the Left? (9) And the forerunners, the forerunners. (10) Those are the nearest. (11)**"[1] (AlWaqia:7-11). The Holy Quran also says: "**Then We passed the book to those of Our servants whom We chose. Some of them wrong their souls, and some follow a middle course, and some are in the foremost in good deeds by God's leave; that is the greatest blessing**"[2] (Fatir:32).

The forerunners are from the people of unity. They are free from the divine journey and conduct. Instead, they are the destination of all the divine seekers [C]. "**And do not turn your eyes away from them, desiring the glitter of this world**"[3] (Al-Kahf:28). They are the group that: "If they are present, they will not be recognized, and if they are absent, they will not be lost"[4]

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[1] - وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ (١١)

[2] - ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

[3] - وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

[4] - ان حضروا لم يعرفوا و ان غابوا لم يفقدوا

(narration) [D]. The people of the Right are good people of the world, and they have many levels according to the degrees of Heaven, and they are different in reward. "**They all have ranks according to what they did; and your Lord is not unaware of what they do**"[1] (Al-An'am:132). And the people of the left are the evils of the world.

Although there are many degrees for them according to the degrees of Hell [E], they are equal in punishment. "**He will say, "Join the crowds of jinn and humans who have entered the Fire before you." Every time a crowd enters, it will curse its sister crowd. Until, when they are all in it, the last of them will say to the first of them, "Our Lord, these are the ones who misled us, so inflict on them a double punishment in the Fire." He will say, Each will have a double, but you do not know**"[2] (Al-A'raf:38). Also: "**On that Day, they will share in the punishment**"[3] (As-Saffat:33). And all three clans will pass the Hell [F]. "**There is not one of you but will go down to it. This has been an unavoidable decree of your Lord**"[4] (Maryam:71).

But forerunner: "They pass through the path like lightning"[5] (narration). There is no escape from Hell for them. "We pass through it while it is off"[6] (One of the imams of the Ahl al-Bayt (A) said this in response to the question of what it will be like for you to pass through Hell). But the people of the Right will be saved from Hellfire, and the people of the left will be left there. **"Then We will rescue those who were devout, and leave the wrongdoers in it, on their knees"**[1] (Maryam:72).

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[1] وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

[2] قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ

[3] فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ

[4] وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

[5] يمرون على الصراط كالبرق الخاطف

[6] جزناها و هی خامدة

The forerunners and the people of the Right both reach Heaven, but the perfection of the right people is Heaven, but the perfection of Heaven is the forerunners [G]. "Indeed, the Heaven is more eager for Salman than Salman is for heaven"[2] (narration). **"They have not entered it, but they are hoping"**[3] (Al-A'raf:46). These are the people of "A'raf" (Knower). **"And on the Elevations are men who recognize everyone by their features"**[4] (Al-A'raf:46). They should always be the same in different conditions. **"That you may not sorrow over what eludes you, nor exult over what He has given you"**[5] (Al-Hadid:23).

The people of the left are people of contradictions and are stuck in themselves. They are stuck in themselves with opposite states that are mutual in this world, such as Existence and non-existence, death and life, knowledge and ignorance, power and helplessness, pleasure and pain, and happiness and misery. And you cannot get rid of yourself by yourself [H]. **"Every time their skins are cooked, We will replace them with other skins, so they will experience the suffering"**[6] (An-Nisa:56) [I]. Inevitably, they are always between the two sides of the poisons of Hell. Sometimes on this side of the afflicted and sometimes on the other side. **"They will have layers of Fire above them, and layers beneath them"**[7] (Az-Zumar:16). Because they have not reached the level of obedience in this world, which is the first level of faith. They have taken the reins of authority in their own hands; they have remained hidden from the truths in the Hereafter. "**Whenever they try to escape the gloom, they will be driven back to it: Taste the suffering of burning**"[1] (Al-Hajj:22).

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[1] ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

[2] ان الجنة اشوق الى سلمان من سلمان الى الجنة

[3] لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

[4] وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

[5] لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

[6] كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

[7] لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ

And the people of the Right will have different ranks. They should always be in their behavior until they achieve perfection after perfection and higher degrees. "**For them are chambers, above them chambers built high**"[2] (Az-Zumar:20). They have been freed from the torment of the people of contradiction. "**There will be no fear concerning them, nor will they grieve**"[3] (Al-Baqarra:38). Because they lived in the material world without liberty of their own choice. "**It is not for any believer, man or woman, when God and His Messenger have decided a matter, to have liberty of choice in their decision**"[4] (Al-Ahzab:36).

But in the hereafter, they become absolute rulers [J]. "**Where they will have whatever they desire**"[5] (An-Nahl:31). Each person, therefore, shares in the justice of predestination and free will. So, if this tribe comes into touch with one of the contradictory sides, the conflict is not genuine, and they will not be punished, but they will develop as a result. And it should be like the heat of ginger and the coldness of Camphor, which are instinctive, not like the heat of poisons and the coldness of Zamharir, which are strange. "**But the righteous will drink from a cup whose mixture is aroma**"[6] (Al-Insan:5). "**They will be served therein**

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[1] كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

[2] لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ

[3] فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[4] وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

[5] لَهُمْ فِيهَا مَا يَشَاءُونَ

with a cup whose flavor is Zanjabeel"[1] (Al-Insan:17). As if the conflict of the people of the Right is a virtual conflict. "**They will exchange therein a cup; wherein is neither harm, nor sin**"[2] (At-Tur:23). Until inevitably: "**And We will remove all ill-feelings from their hearts—brothers and sisters, on couches facing one another**" (Al-Hijr:47). But the antagonism of the people of contradiction should be real. "**This is certainly true—the feuding of the people of the Fire**"[3] (Sad:64).

Until inevitably: "**Every time a crowd enters, it will curse its sister-crowd**"[4] (Aa-A'raf:38). Therefore, heat and cold, which are opposites, sometimes both sides are the cause of people's torment, like the people of Hell. And sometimes, it is the cause of ethnic comfort. "**We said, O fire, be coolness and safety upon Abraham**"[5] (Al-Anbiya:70). "**And He will punish the hypocrites, male and female, and the idolaters, male and female, those who harbor evil thoughts about God. They are surrounded by evil**"[6] (Al-Fath:6). Sometimes both sides are the cause of ethnic comfort, as we said in ginger and Camphor. Also, the fire sometimes causes the torment of a people, like the fire of Hell, and sometimes the relief of a people, like the fire that a person begged from the one who divides Heaven and Hell K: "O divider of Heaven and Hell, place me in the Fire".

Prophet (S) laughed and said: "I placed you". After that, he said to the other companions that he wanted to be one of the people of the Resurrection. Nothingness in the Resurrection includes the particular and the general. Another nothingness is for the people of unity. "Whoever loves me, we will remove his mark" (narration). Another nothingness will be for the people of Hell. **"It neither leaves, nor spares"**[1] (Al-Muddathir:28).

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[6] إِنَّ الأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

[1] وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

[2] يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ

[3] إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

[4] كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا

[5] قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

[6] وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Explanation

This chapter is about people's condition in the Hereafter. Allameh Hassanzadeh: *"In the Hereafter, The man is like a genus under it are types. But a person who is become as an animal knows that he is a human but animal and this perception is also painful"* [A].

Khajeh said: "The spiritually growing people are of three types". **"And you become three classes. (7) Those on the Right—what of those on the Right? (8) And those on the Left—what of those on the Left? (9) And the forerunners, the forerunners. (10) Those are the nearest. (11)"**[2] (Al-Waqi'a).

Allameh Hassanzadeh: "At the end in the Hereafter, people will be of two types, one group will be blessed, and the other will be miserable"[B]. We also mentioned that in 363 Note of 1001 Notes book.

"On the Day when it arrives, no soul will speak without His permission. Some will be miserable, and some will be happy. (105) As for those who are miserable, they will be in the fire. They will have therein sighing and wailing. (106) Remaining therein for as long as the heavens and the earth endure, except as your Lord wills. Your Lord is Doer of whatever He wills. (107)

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[1] - لَا تُبْقِي وَلَا تَذَرُ

[2] - وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَٰئِكَ الْمُقَرَّبُونَ (١١)

***And as for those who are happy, they will be in Paradise, remaining therein for as long as the heavens and the earth endure, except as your Lord wills—a reward without end. (108)"*[1] *(Hud:105-108).*

*In one description, God's Names are split into two major categories. "**Beauty and Glory Names**"[2]. Heaven is a manifestation of God's "Beauty Names", and Hell is a manifestation of God's "Glory Names"* [B].

People of Heaven are manifestations of the Beauty Names of God, and People of Hell are manifestations of the Glory Names of God. Prophet Muhammad (S), Amir Al-Mu'minin Ali (A), Prophet Abraham (A), Satan, Shimr, and Hitler are manifestations of God, but some people are manifestations of the Beauty Names of God, and others are manifestations of the Glory Names of God. Manifestation of God's Names filled whole worlds. In the well-known Dua Kumail, we read, "**O Dear God, I ask you by your Names that fill the pillars (skeleton) of everything** …"[3]. In the Hereafter, everyone will return to the Names that they belong.

God is the one who guides and misguides (Guide is original, and misguide is dependent upon guide) [B].

"**God leads astray whomever He wills, and He guides to Himself whoever repents**"[4] (Ar-Ra'd:27).

"**God leads astray whom He wills, and guides whom He wills. He is the Mighty, the Wise**"[5] (Ibrahim:4).

- [1] يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥) فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ (١٠٧) ۞ وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُوذٍ (١٠٨)
- [2] الاسماء الجمال و الجلال
- [3] بِأَسْمَائِكَ الَّتِى مَلَأَتْ أَرْكَانَ كُلِّ شَى
- [4] إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ
- [5] فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"Had God willed, He would have made you one congregation, but He leaves astray whom He wills, and He guides whom He wills. And you will surely be questioned about what you used to do"[1] (An-Nahl:93).

"Do you want to guide those whom God has led astray? Whomever God leads astray—you will never find for him away"[2] (An-Nisa:88).

"What of him whose evil deed was made attractive to him, and so he regards it as good? God leads astray whomever He wills, and He guides whomever He wills. Therefore, do not waste yourself sorrowing over them. God knows exactly what they do"[3] (Fatir:8).

"And God leads the wicked astray. God does whatever He wills"[4] (Ibrahim:27).

"God does not guide the wrongdoing of people"[5] (Al-Ma'ida:51).

"God does not guide the disbelieving people"[6] (Al-Ma'ida:67).

"God does not guide the disobedient people"[7] (Al-Ma'ida:108)

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[1] - وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ

[2] - أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا

[3] - أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

[4] - وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

[5] - إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[6] - إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

[7] - وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"Then God guided those who believed the truth they had disputed, in accordance with His permission. God guides whom He wills to a straight path"[1] (Al-Baqara:213)

If the right path had not been shown to people by God and if God did not send His prophets to tell us what the right path is, then guidance or misguidance was meaningless. Now that His prophets show the right path, people on the right path are guided, and the rest are misguided. So, God guided and misguided people, but guidance is original, and misguidance depends on guidance. "**But whenever guidance comes to you from Me, whoever follows My guidance, will not go astray, nor suffer**"[2] (Ta-Ha:123). "**And inspired it with its wickedness and its righteousness**"[3] (Ash-Shams:8).

The truths of beings in God's knowledge are called "Fixed truths"[4] (A'yan Sabitah). God's will is according to the truths and essences of things in God's Knowledge. The truths and essences of things in God's knowledge are called "A'yan Sabitih". God misguided Satan because Satan's Essence wanted to be misguided, and God guided Prophet Jesus (A) because Jesus's Essence wanted to be guided. God gives all creatures what they ask for. "**And He has given you everything of what you asked. And if you were to count God's blessings, you would not be able to enumerate them**" (Ibrahim:34)

Why have I become like this? Why did God want me to be like this? According to my "A'yan Sabitih", this is my Truth and the Essence which is in God's knowledge. From eternity, God has known me. A truth of me has been in God's knowledge from the beginning. And God created me according to my Truth in His knowledge. All the characteristics of my Existence are in God's knowledge. For example, whether I am a pious or bad person, how long I should live, how much knowledge I will acquire, what level of perfection I should acquire, and everything from birth until the Day of Judgment is in God's knowledge. These truths are fixed and not changeable. So, God's will is based on the fixed truths of things in God's knowledge.

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[1] فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ -

[2] فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ -

[3] فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا -

[4] اعيان ثابته -

Humans are the only creatures that accept God's "Glory and Beauty" Names. Meaning that humans can accept guidance (of the Beauty Names) and misguidance (of the Glory Names). For example, a wolf is a wolf in nature, and a horse is a horse in nature, but humans can be better than angels or worse than devils. A human can be guided and be a manifestation of the Beauty Names of God and go to Heaven. Also, a human can be misguided and be a manifestation of the Glory Names of God and go to Hell. Our father, Adam (A), has the capability of all Names of God. "**And He taught Adam the names, all of them; then he presented them to the angels, and said, Tell Me the names of these, if you are sincere**"[1] (Al-Baqara: 31).

So, two children of Adam (A) were manifestations of the Names of God ("Habil" was a manifestation of The Beauty Names, and "Qabil" was a manifestation of the Glory Names of God). Adam worshiped God and also disobeyed! "**Thus, Adam disobeyed his Lord and fell**"[2] (Ta-Ha: 121). Angels cannot be manifestations of all Names of God because they cannot disobey God. "**They never disobey God in anything He commands them, and they carry out whatever they are commanded**"[3] (At-

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[1] - وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

[2] - وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ

[3] - لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Tahrim:6). Since angels do not disobey God, they cannot have the manifestation of some of God's Name. Satan always disobeyed God, and his Essence wanted misguidance. God questioned Satan, **"O Satan, what prevented you from prostrating before what I created with My Own hands? Are you too proud, or were you one of the exalted?"**[1] (Sad:75). Some interpreters said the two hands of God are the Beauty and Glory Names of God.

Allameh Hassanzadeh: *"God said that I had created Adam with my hands while He created Heaven and Hell with one hand. "**He said, O Satan, what prevented you from prostrating before what I created with My Own hands?**"[2] (Sad:75). "**The entire earth will be in His grip on the Day of Resurrection, and the heavens will be folded in His right**"[3] (Az-Zumar:67)."* [B].

A tradition says: " The Heart of a believer is between God's two fingers". We need to think deeply about what it means by God's two fingers!!

"God's mercy precedes God's wrath"

A tradition says, "God's mercy precedes God's wrath". Meaning that there is no wrath of God without God's Mercy; there is no hell without God's Mercy. God's Mercy is original, and wrath is a branch of it. God's Mercy is not separated from His Essence. Do not think God's Mercy is one thing and His Essence is another. God's Mercy is His manifestation, which we call Mercy. **"He (God) has inscribed (written) for Himself mercy"**[4] (Al-An'am:129). **"My mercy encompasses all things"**[5] (Al-

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[1] - يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ

[2] - قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

[3] - وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

[4] - كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

A'raf:156). It means God's Mercy covered all things, such as animals, humans, Heaven, Hell, angels, infidels, believers, viruses, cells, molecules, etc.).

It is impossible to issue anything other than Mercy from God, whose Essence is Mercy. Is it possible that coldness is issued from a fire? Only kindness is issued from God Almighty. Islamic philosophers and mystics believe that the whole worlds are completely good and kind and that there is no evil in the world!! Goodness has Existence, and evil does not have Existence. For example, darkness does not exist because darkness is the absence of lightness. Oppression does not exist because oppression is the absence of justice.

Deficiency is a lack of perfection. So, evil is the absence of goodness. Evilness does not exist by itself. When we say something is evil, it means it is a lack of goodness, or it caused non-existence. Some might ask, "We accept that blindness is the absence of sightedness, but what do you say about the flood that exists?". The flood itself is good, but since it causes damage to people's houses and death, we call it evil. Do we still call it evil if the flood comes and passes without any damage? So, the flood itself is good but might cause non-existence. Later, we explain that evil is relative and everything is good for itself. Snakebite and venom are evil for us, but they are very good for themselves. Avicenna said that Human saliva is also evil for snakes.

Some people previously believed in the God of Goodness and God of Evil. One is the source of good, and the other is the source of evil. Philosophers proved that evil is relative and does not have Existence, so it does not need a source of evil. Only the Good issues from God Almighty. Since we are in a multiplicity world, creatures see relative evil. If there were no sun and lights, there

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ـ 5 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ.

would be no shadows. If there were no bad deeds, there would be no hell.

Allameh Hassanzadeh in Heart Note book:

All creations of my dear are Heaven; It is Heaven whatever comes from His beautiful Essence.

Did you hear that His Mercy prevailed over His wrath? Did you know this secret that

Mercy is not an addition to His Essence. His Essence is Mercy, in fact.

So, my friend, from the one His Essence is only Mercy; there is nothing other than Mercy from Him.

The rational one knows that Hell is secondary and Heaven is original.

If you understand creation in Essence and dependent (secondary)[1]*, you will understand this topic accurately* [B].

"Who are the forerunners in Sura Waqia?"

Forerunners are the people of monotheism. They are the people who already reached the destination and are exempt from the spiritual or divine journey, and in reality, they are the destination and the goal of other seekers. Allameh Hassanzadeh, in an explanation, said: *"The perfect human is the Leader and Imam for others. They are the ultimate goal and destination towards perfection for human beings. He is the best product of creation. He is the fruit of the tree of Existence. All creatures revolve around him. He is like the center for orbits"* [C].

If we consider the whole universe as a tree, the perfect human is the fruit of the universe. The whole universe has a Nafs. At a

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- [1] بالذات و بالعرض

higher level, the inner of the Imam is the Nafs and the soul of all the worlds. "**We have tallied all things in a clear Imam**"[1] (Ya-Sin:12). This level or position of the perfect human (Imam) 's Truth is called "Wilayat". He is the ultimate goal of Existence and the Creation. We have in Hadith Kasa: "O My angels! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas, and the sailing ships, except for the love of these Five underneath the cloak". Gabriel, the trusted angel, asked: "Who are under the cloak?" The Almighty answered: "They are the Household of the Prophet (s) and the assets of Prophethood. They are Fatimah, her father, her husband, and her two sons".

Every creature is alive because of Imam. We have to try hard and be righteous to reach some level of humanity, but the Imam is the Imam even when he is in the mother's womb. Imam is unique, and it is only one at a time. It isn't easy to talk about Imam's attributes. We should think deeply about the traditions of our Imams and find out his narration is from which level of his Existence. Imam Sajjad (A) said: "Imam is between God and humans, but there is no obstacle between Imam and God. The Imam is the veil of God". They are human beings who are unknown if they appear, and if they are absent, their place will not be vacated. A tradition says, "As God is unknown to you and you cannot describe Him, you cannot describe "**Ahl-Al-Bayt**" too". "**And do not turn your eyes away from them desiring the good things of this life**"[2] (Al-Kahf:28). Someone asked Amir Al-Mu'minin Ali (A), "Can you describe Prophet Muhammad (S) attributes for me?" Imam replied, "Can you describe commodities of this world?". The person replied, "No". Imam (A) said, "The

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- [1] وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
- [2] وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

Holy Quran says, “**The enjoyments of this life are brief**”[1] (An-Nisa:77). How do you expect I describe the Prophet’s attributes when the Quran says, “**And you are of a great moral character**”[2]? (Al-Qalam:4)”.

We explained that our knowledge and actions are united in perception based on the unity of perceived and perceiver. When a human reaches a spiritual level, he will be united with that level. In some verses of the Holy Quran, we have, “**These are the true believers. They have degrees with their Lord**”[3] (Al-Anfal:4). But in another verse of the Quran, we have: “**They are ranks (degrees) before Allah**”[4] (Al-i-Imran:163). The first group of people still had not reached the spiritual levels, but the second group reached, and they became levels themselves. Therefore, if some people reached the highest spiritual level and became the level itself, we can tell that other seekers are going toward them.

That is why we say Imam is the right path, and we would follow them. The example of the Imam is like “Ka’ba”, which is an obligation to pilgrimage and travel towards him. Abuzar Ghaffari (companion of Imam Ali (A)) followed Imam in a desert. Other people noticed there was only one person’s footprint. Abuzar said: “I placed my foot wherever my Imam places it”. Salman (another companion of Imam Ali (A)) said I set my desire as Ali’s desire. If we do not follow our Imam (Imam Mahdi (AJ)), it means we desire the ornament of this world.

God says: “My Awliya are under my dress, and no one knows them” (Qudsi narration). This does not imply that we do not know them physically, but we are unaware of their spiritual and interior levels (Wilayat degree). For example, people knew a specific person was a prophet, but their soul and spiritual level were unknown. Abuzar Gaffari came out of a mosque. Someone asked him, "Who was in the mosque?". Abuzar replied, "There was Prophet Muhammad (S) and someone I did not know". The person came to the mosque and saw the Prophet Muhammad (S) and Amir Al-Mu'minin Ali (A). He asked Prophet Muhammad (S), "O Messenger of God, you told us that Abuzar is truthful and never lies, but he lied. He said there is someone with Prophet Muhammad (S) that I did not know, obviously, he knew Ali". Prophet replied, "He did not lie because no one knows Ali except God and me". Here, the guardianship (Wilayat) of Imam Ali (A) was meant. We do not know the inner (Wilayat level) of Imams and even complete followers of them.

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[1] ـ مَتَاعُ الدُّنْيَا قَلِيلٌ

[2] ـ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

[3] ـ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ

[4] ـ هُمْ دَرَجَاتٌ عِندَ اللَّهِ

At first, I was looking for honors and distinctions of Ahl Al-Bayt, but later, it became clear to me that those are the levels of some of the true followers of Imams. There were so many people around Prophet Muhammad (S) who knew him as the messenger of God but did not know his spiritual level. When Prophet Muhammad (S) said something that was difficult for them to accept, they questioned the Prophet, "The thing that you said was from yourself or your God?". This means they differentiate between God and the Prophet's desire! They did not know that Prophet Muhammad's (S) desire in annihilated in God's will. He is not speaking for himself. They thought that the Prophet was like other people except sometimes gets revelation from the angel Gabriel (A), and he might make some mistakes. One of the main principles of Shia 12 Imams is that all prophets and Imams are infallible and free from mistake and error. "**Your friend has not gone astray, nor has he erred. (2) Nor does he speak out of desire. (3) It is but a revelation revealed (4)**"[1] (An-Najm:2-4).

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[1] - مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ

What is the sign of an Imam? Imam (A) is out of time and place. It is not possible to ask Imam a question, and he says, "I do not know". As long as he wants to know, he will know. "There is no place where Imam does not exist". A tradition says, "If any one of us dies, they are not dead; if any one of us is martyred, they are not dead; if any one of us becomes absent, they are not absent.

"The people of Right and their degrees"

Khajeh said, "The people of "Right" are those who are righteous. They have different degrees based on the different degrees in heaven". "**They all have ranks according to what they did, and your Lord is not unaware of what they do**"[1] (Al-An'am:132). "**There are degrees for everyone (believers), according to what they have done, and He will repay them for their works in full, and they will not be wronged**"[2] (Al-Ahqaf:19).

Allameh Hassanzadeh: *"The audit for the "Right" people is easy. "**As for him who is given his book in his right hand. (7) He will have an easy settlement. (8) And will return to his family delighted. (9)**"[3] (Al-Inshiqaq:7-9). In the end, the "Right" people will be in peace. "**And if he is one of those on the Right. (90) Then, "Peace upon you," from those on the Right**" (Al-*

إِلَّا وَحْيٌ يُوحَىٰ (٤)

- [1] وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

- [2] وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ

- [3] فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨) وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (٩)

*Waqi'a:90-91). "**Peace**" ("Salam") is a Name of God. "**He is God; besides Whom there is no god; the Sovereign, the Holy, the Peace, the Faith, the Overseer, the Almighty, the Omnipotent, the Overwhelming. Glory be to God, beyond what they associate**" (Al-Hashr:23). We know that the ownership in this verse is real ownership, as we discussed in self-knowledge"* [D].

The people of the Right are not like "Forerunners". The people of "Right", unlike "Forerunners", still have some "I" or "Self" for themselves. The forerunner's desire is the Lord's desire, so they will not have any audit, but people will be audited based on forerunners as they are the scales for humanity. "**God, there is no god but He, His are the Most Beautiful Names**"[1] (Ta-Ha:8). All worlds are the manifestations of His Names. "**Peace**" is manifested in all creatures as they exist. The shining place of "Peace" is called the "House of Peace" (Dar As-Salam), which is the heart of the perfect human. "**God invites to the Home of Peace, and guides whomever He wills to a straight path**"[2] (Yunus:25). We have different types of ownership as follows:

Example 1: I am the owner of this house. This is not real ownership because real ownership must be with the owner at all times. I am the owner of this house now, but 5 years later, it might belong to someone else.

Example 2: I am the owner of my hand; this ownership is stronger than example 1 but still is fake ownership because I might not have my hand later.

Example 3: I am the owner of my knowledge; this ownership is real because my knowledge and what I perceive cannot be separated from me.

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[1] - اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

[2] - وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

"To Him belongs whatever is in the heavens and whatever is on earth" (Al-Baqara:256). Ownership of God is the real ownership, and He is the real owner of creatures, and the relationship is one-way between God and His creations. The ownership of God is real. Our house, car, child, leg, hand, brain, body, and money are fake ownerships. The real ownership for us is ourselves and the things that are united with us. When the Quran says that whatever is on the earth belongs to Allah, it means they are not separated from him; they are His manifestations.

It is narrated by Prophet Muhammad (S) that "There is nothing worth 1000 times than itself except a believer who is worth 1000 times than other believers". For example, wheat is not worth 1000 times more than other wheat. (In Arabic, 1000 (Alf) is used when they want to emphasize a very high number).

A pious man in Children's of Prophet Jacob(A) (Bani Israel) was praying and worshiping very hard. Angel Gabriel (A) was surprised and asked God about his position in Heaven. God showed the angel the level of that worshiper in Heaven. Angel replied, "This is so small". God said, "Go and talk with him to see how much knowledge he has about me!". Angel came and started talking with the worshiper. After a short conversation, the worshiper said, "Look at this beautiful grass field. It was good if God had a donkey to enjoy eating here". Angel said, "God does not have a donkey". The worshiper said, "Yes, that is unfortunate and a defect of God". He was thinking that God was like a human who needed a donkey to move around. Believe it or not, so many people in this world have similar thoughts about God. They think God is much stronger than humans and sits in the skies and orders angels. The great mystic, Sheikh Ja'far Mujtahedi said, "People believe in a position for God which is lower than the level of Ahl Al-Bayt. Several times, we pointed out that anything that we make in our mind is not God, but it is our creation. Amir Al-Mu'minin

Ali (A) said, "**God cannot be pointed**" (refer to great narrations from Amir Al-Mu'minin Ali (A) about monotheism in Nahj Al-Balaghah).

"The people of Left and their degrees"

Khajeh said, "The people of the "Left" are those who are bad humans who will receive their books from the left". "**But as for him who is given his book in his left hand, he will say, I wish I was never given my book**" (Al-Haqqa:25).

Allameh Hassanzadeh: *"The degrees for people of the "Right" are called "Daraja" but the degrees for the people of the "Left" are called "Daraka". Degrees (for the "Rights") are towards up, and degrees (for the "Lefts") are towards down. "**We elevate by degrees whomever We will. Your Lord is Wise and Informed**"*[1] *(Al-An'am:83). "**The hypocrites will be in the lowest level of the Fire, and you will find no helper for them**"*[2] *(An-Nisa:145). "**He said, "Get down from it! It is not for you to act arrogantly in it. Get out! You are one of the lowly!**"*[3] *(Al-A'raf:13)*[E].

The people of the "Left" will be punished twice. "**He will say, each will have a double, but they do not know**"[4] (Al-A'raf:38). "**On that Day, they will share in the punishment**"[5] (As-Saffat:33).

"All three groups will enter Dozakh (Hell)"

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[1] - نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

[2] - إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

[3] - قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

[4] - قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ

[5] - فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ

Khajeh said that all three groups will enter Dozakh (Hell).

Allameh Hassanzadeh: *"Dozakh is the inner of this worldly life. "**There is not one of you but will go down to it. This has been an unavoidable decree of your Lord**"[1] (Maryam:72). If we did not enter this world, we were not able to gain our perfection. Therefore, entering Dozakh is necessary for human Existence and its creation. It was not possible for human creation without entering this world. So, everyone enters Dozakh"* [F].

Some people are righteous and will be saved; the rest will be left. "**Then We will rescue those who were devout, and leave the wrongdoers in it, on their knees**"[2] (Maryam:72). The love of this life is "Dozakh" (Hell). The material life itself is good, but its love is not. In one interpretation, the amount of material life's love is degrees of Hell. A spiritual traveler or truth seeker needs to be free from this and remove this love from his/her heart. We need to pass as quickly as possible. Salman (companion of Prophet Muhammad (S)) came to the house of Lady Fatima (A) and saw she had an old veil and clothes, and she was making bread. He said, "The daughters of Roman kings are wearing soft clothes and do not work, but you are in this situation as the only child of Prophet Muhammad (S).

Lady Fatima (A) replied, "This world is forbidden for the family of Muhammad (S)". When they saw Prophet Muhammad (S), Lady Fatima said to her father, "O Father, Salman was wondering about my old clothes. I told him that for the last five years, we only had a tawed skin of sheep, which we put grass of camels on top of it and at night used as our bed". Prophet of God smiled and said, “O Salman, my daughter is among the forerunners”. Meaning the love of this world cannot trick them.

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[1] وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

[2] ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

According to a hadith, “Forerunner” will pass like a light. Someone asked Imam Sadiq (A), “How do you pass Dozakh (Hell)?”. Imam replied, “We pass when it is off”. The light of “Wilayat (Guardianship)” makes Hell off, so the believers who have the light of Wilayat in their hearts, Hell will be cool for them. Someone asked Salman with a smile, “Is your beard better or a dog’s tail?”. He replied, “If I pass the bridge (path), my beard is better; otherwise, dog’s tail”. A mystic saw in a divine vision that he was on a mountain and Satan was on another. He told Satan, “Leave me alone as I become old and have gray hairs!”. Satan said, “If my nails get you, you will be at the bottom of the valley”. I looked at the valley. It was very deep and scary. Imam Sadiq (A) said, “Anyone who reaches the truth will not be afraid of falling”. Meaning that people on a hillside will be scared to fall, but those on the mountaintop and reached monotheism will not be afraid of falling.

The people of “Left” will be in Dozakh (Hell) because of the verse of the Quran “**Then We will rescue those who were devout, and leave the wrongdoers in it, on their knees**” (Maryam:72). The perfection for the people of “Right” is the Heaven but the perfection for the Heaven is the “Forerunners”. “O Allah, grant “Salawa” (Mercy) to Prophet Muhammad (S), through whom Salawat becomes honorable” Imam Reza (A) stated.

Allameh Hassanzadeh: “*There is a narration about Salman (companion of Prophet Muhammad (S)) which says, “Heaven’s desire for Salman is more than Salman’s desire for heaven”*[1] G .

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[1] - ان الجنة اشوق الى سلمان من سلمان الس الجنة

It is because the Hereafter is alive. "**The life of this world is nothing but diversion and play, and the Home of the Hereafter is live if they only knew**"[1] (Al-Ankabut:64).

If Heaven is sweet, Heaven's creator is sweeter. The person who gave those beauties to Heaven is the most beautiful G. A bank branch loans money, but in fact, it is the central bank that gives money to branches. After the death of the great mystic "Muhammad Javad Ansari Hamedani", Someone had a dream that a person was telling him that when He (Muhammad Javad) came here, he did not care about Heaven and was always praying". Heaven is a manifestation of the Beauty Names of Allah. Allameh Hassanzadeh: *"In the explanation of "Nahj Al-Balaghah" Ayatollah Bahrani said, "Know that the most delicious fruits in Heaven are truths/divine insights and looking at the manifestation of God Almighty. Righteous will enjoy these based on their degrees"* G.

In the "Me'rajieh" essay, Avicenna said, "No friendship is better than rational perception". The Heaven with different blessings is a rational perception. (Because all that we see in Heaven is related to the Methal world, and the rational world is in a higher degree. So, rational perception is better than Heaven in the Methal world). Hell is the attachment to the material world and separation from the rational world. It is much easier to be separated from material attachments by knowledge than actions. Prophet Muhammad (S) said, "Little knowledge is better than a lot of actions". He also said, "The intention of a believer is better than its action" G.

Prophet Muhammad (S) said to Amir Al-Mu'minin Ali (A), "When people seek closeness to God with all kinds of goodness.

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[1] وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

You seek closeness to God by the intellect till you outpace them" (Meaning knowledge has more power than action because knowledge is the Imam (Leader) of actions. Actions belong to the material world, but knowledge is the power of the soul and belongs to the rational world). Amir Al-Mu'minin said, "Man is as precious as his knowledge". This is discussed in the 100-word book of Allameh Hassanzadeh Amoli.

So, the "Forerunners are not considering heaven and They are called "A'raf",". "**And between them is a partition, and on the Elevations are men who recognize everyone by their features. They will call to the inhabitants of the Garden, "Peace be upon you." They have not entered it, but they are hoping**"[1] (Al-A'raf:46). Another verse says, "**A wall will be raised between them, in which is a door; within it is mercy, and outside it is agony**"[2] (Al-Hadid:13). The believers are in the inner of the wall, and the disbelievers are in the outer of this wall. People of the "A'raf" know the inner face of people. "A'rafs" are the people who "**That you may not sorrow over what eludes you, nor exult over what He has given you**"[3] (Al-Dahih:23). Meaning if the whole world has given them, they will not be happy and vice versa. A tradition said, "When you are so happy or so sad, go to the cemetery". Amir Al-Mu'minin Ali (A) said, "Governing you is not worth as much as a pair of my shoes unless I can use it to take back the rights of the oppressed from the oppressors". The source of all sins is the love of worldly life.

"The people of "Left" are in contradictions"

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[1] - وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

[2] - فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

[3] - لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

In the Holy Quran, the word "Noor" (Light) is singular, but "Zulumat" (Darkness) is plural. Meaning that we do not have lights in the Quran; instead, we have darkness. Socrates said truths (Prophets) are like straight lines, so they match each other, but Falsehood (disbelievers) are like curved and zig-zag lines that do not match and always contradict each other. It is because disbelievers guide people towards their desire, which is different, but Prophets guide people towards unity and Truth. It is what believers say, "**We make no distinction between any of His messengers." And they say, "We hear, and we obey. Your forgiveness, our Lord. To you is the destiny**"[1] (Al-Baqara:285). But disbelievers say, "**Today, whoever gains the upper hand will succeed**"[2] (Ta-Ha:64). On the other hand, God said, "**Successful is he who purifies it**"[3] (Ash-Shams:9). Fer'on said, "**I am your Lord, the highest**"[4] (An-Nazi'at:24) (This is the jungle law). God says, "**That Home of the Hereafter—We assign it for those who seek no superiority on earth, nor corruption. And the outcome is for the cautious**" (Al-Qasas:83). Imam Ali (A) once said, "If you think even your shoelace is better than that of your friends, you will not be among the people of heaven".

The Holy verses of the Quran have reasons for descending. In simpler terms, as we know, the Qur'an has two types of descent. Instant descent and gradual descent. Instant descent is the one that the whole Quran at the "Night of Destiny" (Laylatul Qadar) descends to the heart of the Prophet or Imam. Gradual descent is the one that descends gradually during the 23 years of Prophet

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[1] لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

[2] وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ

[3] قَدْ أَفْلَحَ مَنْ زَكَّاهَا

[4] أَنَا رَبُّكُمُ الْأَعْلَىٰ

Muhammad's (S) prophecy. It has been revealed gradually and on various occasions on the basis that if an incident occurred or the Muslims had a problem, one or more verses and possibly a surah would be revealed.

After the Messenger of God (PBUH) appointed Amir Al-Mu'minin Ali (AS) as the caliph and said: "**Whosever leader I am, so, Ali is his leader too**". The news reached the Arab cities. Nu'man ibn Harith Fahri left his homeland and approached the Messenger of God (PBUH) and said, "You ordered us to confess "There is no God except Allah" (La ilaha illa Allah), and also to testify in the Messenger of God. You (Prophet Muhammad (S)) ordered us to fight, perform Hajj, fast, and pray, and we accepted. Regarding Ali's news, was it from you or God Almighty? The Prophet replied, "I swear by God that there is no god but Him. This command was from God". Nu'man ibn Harith returned, saying: "O God, if this statement is true and it is from you, then throw a stone from the sky at us". As soon as he finished speaking, God Almighty struck him on the head with a stone and killed him on the spot and revealed the following verse: "**A questioner questioned the imminent torment. (1) For the disbelievers; none can repel it. (2) From God, Lord of the Ways of Ascent. (3)**"[1] (Al-Ma'arij). Another example is when Muslims conquered Mecca, the following verse was revealed, "**When there comes God's victory and conquest. (1) And you see the people entering God's religion in multitudes. (2)**"[2] (An-Nasr:1-2).

The verses that were revealed can also be utilized for other people as well at any time. For example, "**Woe on that Day to the deniers**"[3] (Al-Mursalat:45) or "**You will not attain virtuous**

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[1] - سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (١) لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢) مِنَ اللَّهِ ذِي الْمَعَارِجِ (٣)

[2] - إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢)

conduct until you give of what you cherish. Whatever you give away, God is aware of it"[1] (Al-i-Iman:92). The stories in the Quran describe the different situations of a human being. As an example, for anyone who has attributes similar to Fer'on, those verses are also for them. Imam Sadiq (A) said, "If the Holy Quran was for a specific people, with death on the person, the Quran should die, but the Quran is alive". We have Moses and Fer'on in ourselves. Amir Al-Mu'minin Ali (A) said, "The fortunate is the one whose Moses of Intellect dominates his Fer'on of desire.

The people of the "Left" are in contradictions because they follow their desires and guesses. Whoever becomes Muslim is out of this situation because Islam means submission. Allameh Hassanzadeh: *"People are caught up in themselves and Deprived of seeing God". My book, "Liqa Allah" (Meeting God), might be helpful to understand this subject better"* [H].

We cannot cancel out our "self" with ourselves. Self-sacrifice is not possible. Someone else needs to sacrifice him. Allameh Tehrani said, "The annihilation of "self" in God for a truth-seeker must be done by a master who has already reached this level".

"Those who reject Our revelations—We will scorch them in a Fire. Every time their skins are cooked, We will replace them with other skins, so they will experience the suffering. God is Most Powerful, Most Wise"[2] **(An-Nisa:56).** What is the secret of this verse? We do not have the matter in the Hereafter, so how is it possible that another skin replaces skins?

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[3] وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

[1] لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

[2] إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

Allameh Hassanzadeh: *"Patients with melancholia always suffer from fear of the figures they see. For example, they think someone always beats them, or someone is with them all the time, or when people get old, they usually think that people are trying to steal from them, or they hear someone always hitting the door and wall. Those scary figures are in their Methal or Khial world. These people will see those figures wherever they go. They escape from them and do not know that those figures, in reality, are made in his Methal world* [1].

It is like the tricks of sorceresses of Fer'on, in which people saw snakes. It is like what we see in our dreams. It is like when Lady Mary (A) saw Angel Gabriel (A). If there were people near Lady Mary, they would not be able to see the angel. Whatever mystics are seeing in their visions are within themselves. It is possible to see the souls of Prophets and angels in our purified Methal world. It is also possible to connect to the entire Methal world rather than our individual Methal world at higher levels.

*It becomes clear in the above verse why skin reproduces after they are cooked. Those wolf and dog bites and snake bites are manifestations of our habits in the material world. Our habits and actions would be materials for our Heaven and Hell in the Hereafter. "**Whoever comes to his Lord guilty, for him is Hell, where he neither dies nor lives**"[1] (Ta-Ha:47)* [1].

"And give good news to those who believe and do righteous deeds; that they will have gardens beneath which rivers flow. Whenever they are provided with fruit therefrom as sustenance, they will say, "This is what we were provided with before," and they will be given the like of it. And they will have pure spouses therein, and they will abide therein forever"[2] (Al-

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[1] - إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

[2] - وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن

Baqara:25). These rivers, fruits, and pure marriages are manifestations of our deeds in the Hereafter. "**Do you not see how God presents a parable? A good word is like a good tree—its root is firm, and its branches are in the sky**"[1] (Ibrahim:24).

A materialist asked Imam Sadiq (A), "Is it true that you said: "The old skin will be cooked and the next skin replaces it and also will be cooked?". Imam replied, "Yes". The person asked, "next skin does not have a guilt, why the next skin will burn?" Imam replied, "Be careful what you are saying. That is the same skin while it is not the same". The person asked, "What does it mean? Give me an example if you have one?". Imam replied, "It is like, someone gets a brick and crushes it and makes another brick like that. It is the same and also not the same. Of course, this is a worldly life example". Meaning materials of figures in the Hereafter are our good or bad deeds".

What researchers found is that the body's cells largely replace themselves every 7 to 10 years. In other words, old cells mostly die and are replaced by new ones during this period. The cell renewal process happens much more quickly in certain parts of the body, but head-to-toe rejuvenation can take up to a decade or so. It is one of the reasons that our Nafs is immaterial because if it were not the case, our identity would change every decade. Now, the question to theologians is, "Which of these bodies will be rewarded or punished in the Hereafter?". We discussed before that our body in the Hereafter is proportional and similar to this body, and it would not be exactly our material body. "**They will be given the like of it**" (Ibrahim:24). So, our material body parts will not be gathered to make our bodies again in the Resurrection even though it will be

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تَحْتِهَا الأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

[1] - أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

like our bodies in worldly life. Most people think that we are this material body, and God Almighty says, "**Does man think that We will not reassemble his bones? (3) Yes; indeed, We can reconstruct his fingertips**"[1] (Al-Qiyama:3-4). The bones are big parts of our bodies, and fingerprints are detailed parts that are the individual identity. In one interpretation, we can say that God will gather all big deeds and small intentions. Our material bodies are momentarily changing and do not have one identity for gathering in the Hereafter.

Another point is that our souls perceive pain and joy, not our bodies. If the nervous system of our hands is cut off and it goes to 500 F heat, we will not feel it. If a bad deed becomes a habit for us, it will be with us forever, and it will manifest for us in the Hereafter eternally. It is necessary for us to deeply search within ourselves for bad attributes (like jealousy, angriness, etc.) and try to change.

It is much easier to erase them in the worldly life than in the Hereafter, which might take many years, provided we are among the group of salvation. Imam Sajjad (A) said, "Some of our followers will stay in hell for a couple of thousand years and then come out of it". Allameh Hassanzadeh said, "No one is excluded from God's mercy. It is like radio waves that exist, but we need to tune ourselves to receive them. Everyone will receive God's mercy based on his/her effort. "**And that the human being attains only what he strives for**"[2] (An-Najm:39). If we try our best, we will receive the rewards because "**God will not waste the reward of the faithful**"[3] (Al-i-Imran:171) and "**We will not waste the reward of those who work righteousness**"[4] (Al-Kahf:30).

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[1] - بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ

[2] - وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

[3] - أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

[4] - إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Baqara:25). These rivers, fruits, and pure marriages are manifestations of our deeds in the Hereafter. "**Do you not see how God presents a parable? A good word is like a good tree—its root is firm, and its branches are in the sky**"[1] (Ibrahim:24).

A materialist asked Imam Sadiq (A), "Is it true that you said: "The old skin will be cooked and the next skin replaces it and also will be cooked?". Imam replied, "Yes". The person asked, "next skin does not have a guilt, why the next skin will burn?" Imam replied, "Be careful what you are saying. That is the same skin while it is not the same". The person asked, "What does it mean? Give me an example if you have one?". Imam replied, "It is like, someone gets a brick and crushes it and makes another brick like that. It is the same and also not the same. Of course, this is a worldly life example". Meaning materials of figures in the Hereafter are our good or bad deeds".

What researchers found is that the body's cells largely replace themselves every 7 to 10 years. In other words, old cells mostly die and are replaced by new ones during this period. The cell renewal process happens much more quickly in certain parts of the body, but head-to-toe rejuvenation can take up to a decade or so. It is one of the reasons that our Nafs is immaterial because if it were not the case, our identity would change every decade. Now, the question to theologians is, "Which of these bodies will be rewarded or punished in the Hereafter?". We discussed before that our body in the Hereafter is proportional and similar to this body, and it would not be exactly our material body. "**They will be given the like of it**" (Ibrahim:24). So, our material body parts will not be gathered to make our bodies again in the Resurrection even though it will be

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تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

[1] - أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

like our bodies in worldly life. Most people think that we are this material body, and God Almighty says, "**Does man think that We will not reassemble his bones? (3) Yes; indeed, We can reconstruct his fingertips**"[1] (Al-Qiyama:3-4). The bones are big parts of our bodies, and fingerprints are detailed parts that are the individual identity. In one interpretation, we can say that God will gather all big deeds and small intentions. Our material bodies are momentarily changing and do not have one identity for gathering in the Hereafter.

Another point is that our souls perceive pain and joy, not our bodies. If the nervous system of our hands is cut off and it goes to 500 F heat, we will not feel it. If a bad deed becomes a habit for us, it will be with us forever, and it will manifest for us in the Hereafter eternally. It is necessary for us to deeply search within ourselves for bad attributes (like jealousy, angriness, etc.) and try to change.

It is much easier to erase them in the worldly life than in the Hereafter, which might take many years, provided we are among the group of salvation. Imam Sajjad (A) said, "Some of our followers will stay in hell for a couple of thousand years and then come out of it". Allameh Hassanzadeh said, "No one is excluded from God's mercy. It is like radio waves that exist, but we need to tune ourselves to receive them. Everyone will receive God's mercy based on his/her effort. "**And that the human being attains only what he strives for**"[2] (An-Najm:39). If we try our best, we will receive the rewards because "**God will not waste the reward of the faithful**"[3] (Al-i-Imran:171) and "**We will not waste the reward of those who work righteousness**"[4] (Al-Kahf:30).

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[1] بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ

[2] وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

[3] أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

[4] إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

In philosophy, we have different types of motions:

1- Natural Motion is based on nature, such as smoke going up or a rock falling.

2- Anti-natural motion is against Natural motion, like when we are throwing up a rock or forcing a ball into the water.

3- Free Will Motion is when we do things with our free will. It can be natural or anti-natural motion.

The Ani-Natural Motion is not permanent and will return to its original state. Someone might ask, You have told us that human beings will seek perfection, but Muslims believe that some people will stay in Hell forever. How is it possible? The answer is: This motion to Hell is not an Ani-Natural Motion, meaning we cannot say that in the end, all people go to Heaven. As we discussed in the previous chapter, humans become of different types: a human who is a monkey, a human who is a pig, and so on. These people deviate from the Truth of human beings, and their types are changed. For example, if we throw up a stick, it will return down, but if the stick converts to fire, it goes up. In this world, humans gain bad habits through their bad actions. At first, their Nafs resist, but after a while, the type of human Nafs is converted, and sins become normal for them, and they will enjoy the sins. They will hate people with the opposite habits because their natures have changed (For detailed discussion, refer to Mulla Sadra's Asfar book).

"The Gardens of Perpetuity, which they will enter, beneath which rivers flow, where they will have whatever, they desire"[1] (An-Nahl:31)

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[1] جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِن تَحْتِهَا الأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ

It is important to understand that the pleasure or pain in this world is based on influences. Outside things will influence us, but in the Hereafter, joys and pains are not based on being influenced by outside things. For example, in this world, we shape mud and make a mug, but in the Hereafter, all joys and pains are within us, and we enjoy or feel pain by manifestations of our deeds. For example, people do good or bad actions and see good or bad dreams. These joys and pains are within themselves and nothing from outside. *Mulla Sadra said, "The Hereafter's pleasures and pains are different from those in this life. The pleasures in this world are the elimination of pains. All pleasures of this world are reactions to things that influence us from outside. The pleasures and pains in the Hereafter are within our Nafs, or in other words, they are actions of our Nafs. So, Pleasures and pains are different types in this world and the Hereafter".. (Chapter 3, Asfar)*[J].

When we enjoy drinking a cold drink in hot weather, we are eliminating the pain of thirstiness and heat. We enjoy eating food because it eliminates the pain of hunger. We enjoy sleeping on a comfortable bed because it eliminates the pain. Similarly, this is true in marriage, bathing, and so on. A tradition says, "This world is not the place of punishment for enemies of God, and also it is not the place of rewarding friends of God, because rewards and punishment of the Hereafter do not fit here. That is the reason why other traditions say, "If we bring a dress of a believer to this world, all people will be Unconscious" because the pleasures and pains in the Hereafter are different and much stronger than here.

"A believer must be submitted to God"

A believer must be submitted to God and His Prophet. A believer should not have the desire. It has been written in the mystic books that having desires are schemes of God. Sometimes, a mystic might have a divine vision in which someone tells him: "If you like this position, we will give it to you"! He is deceived if he selects it. Because servants will like and desire whatever God desires. Adam and Eve (A) were deceived by Satan because of their desire to be eternal. If they said we do not have desire except what God wants for us, then they would stay in Heaven. Therefore, we should say in our prayer, "O God, if this (my desire) is good, I am submitted to your desire, but if this is not good, get it away from me for the sake of Muhammad (S) and the family of Prophet Muhammad (S)".

The highest degree of prayer (Dua) is when we are in true submission. Because God orders us to ask, we pray. "**Your Lord has said, "Pray to Me, and I will respond to you**"[1] (Ghafir:60). I desire it because God ordered it, not since I want it. The difference between humans and angels is that we have the choice to do bad or good deeds, but they do not have this freedom. It is noteworthy that our freedom is under God's desire. God's will (Mashiyat[2]) is one of the secrets that our Imams explained to a few special followers. It is important to note that knowing something is not abolishing our free will. For example, I know you will do something, but this is not abolishing your free will. "**Knowledge is a function of a known**". God knows because I go to the office.

It is not because God knows I go to the office. We have two realms of desires, one in this world and the other in the unseen world. "**And He has given you of all what you asked**"[3]

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[1] - وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

[2] - مشیئت

[3] - وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ

(Ibrahim:34). Whatever we request in the eternal world (Zar' World), God will give it to us. Shimr requested to kill Imam Hussain in that world. We asked to be Muslim and have this situation here. Whatever our Essence asks, God will give it to us. It is related to the discussion of "Fixed truths" (A'yan Sabitah). Keep in mind that we are talking about a world out of time/space caused by material life. We have explained this a little more based on some of the traditions (refer to www.insightemy.com for more information). Keep in mind that the animal-like freedom that is described politically has nothing to do with our discussion.

Khajeh Tusi said, "The people of the "Right" are always towards perfection and gain higher degrees. "**But those who fear their Lord will have mansions upon mansions, built high, with streams flowing beneath them**"[1] (Az-Zumar:20). The people of the "Right" have become free from torments of contradictions. "**They have nothing to fear, nor shall they grieve**"[2] (Al-Baqara:38). They are free from the fear of the future and the grief of loss. The people of the "Right" choose to have no desire here because "**It is not for any believer, man or woman, when God and His Messenger have decided a matter, to have the liberty of choice in their decision**"[3] (Al-Ahzab:36).

In one interpretation, the people of the "Right" have a contradiction in coolness and hotness. The contradictions for the people of the "right" are based on human nature, but contradictions for the people of the Left" are against human nature. Contradictions for the people of the "Left" are torments, but for the people of the "Right" are manifestations of God. "**But the**

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[1] لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

[2] فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[3] وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

righteous will drink from a cup whose mixture is (Kafur) camphor"[1] (Al-Insan:5). "**They will be served therein with a cup whose flavor is Zanjabeel (Ginger)**"[2] (Al-Insan:17). Camphor in nature is cold but ginger in nature is warm. Allameh Hassanzadeh in "Daftar-e-Del" (The Heart Note) said, "We have manifestations that are like gentle winds or like tornados. Sometimes, these divine visions or manifestations are cold, "**O thou enveloped in thy cloak**"[3] (Al-Muddathir:1). Spiritual travelers might feel coldness and hotness based on divine intuitions".

The people of the "Right" are those who have no ill feelings, "**And We will remove all ill feelings from their hearts—brothers and sisters, on couches facing one another**"[4] (Al-Hijr:47). Humans need to reach this level of humanity to become an example of this verse.

"Coldness and Hotness in the Hereafter"

Khajeh Tusi said, "Coldness and Hotness in the hereafter cause pain for the people of Hell but cause pleasure for the people of Heaven. To explain this phrase, let's start with the holy Quran. The guidance and misguidance in the Quran are dependent on the people. If someone deserves to be guided, The Quran will guide him, and if someone deserves to be misguided, the Quran will misguide him. "**He leads astray many thereby, and He guides many thereby, but He misleads thereby only the evildoers**"[5] (A-Baqara:26). "**We sent down in the Quran healing and mercy for**

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[1] - إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

[2] - وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

[3] - يَا أَيُّهَا الْمُدَّثِّرُ

[4] - وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

[5] - يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

the believers, but it increases the wrongdoers only in loss"[1] (Al-Isra:82). "**This is the Book in which there is no doubt, a guide for the righteous**"[2] (Al-Baqara:2). A narration from Prophet Muhammad (S) says, "Maybe people who read the Quran but the Quran curse them". It is true for the coldness and hotness in the Hereafter. If someone deserves to be rewarded, the coldness and hotness will be a pleasure, and if someone deserves to be punished, the coldness and hotness will be a torment. Sometimes, money or worldly calamities cause guidance and sometimes cause misguidance. So, guidance and misguidance do not have anything to do with wealth, but it depends on the people themselves.

Abu Nasr Al-Farabi was known in the West as Alpharabius (8-9th century). He was a renowned early Islamic philosopher and jurist who wrote in the fields of political philosophy, metaphysics, ethics, and logic. He was also a scientist, cosmologist, mathematician, and music theorist. "Farabi" is one of the geniuses who appeared in a very sensitive historical time and was able to leave a deep and significant impact on the thinking of thinkers after him. Farabi's influence is so amazing that it can be said that he and his thoughts were the background to provide for the flourishing of Islamic civilization.

Farabi's main concern was the connection between religion and philosophy, and he believed that there was no contradiction between the Islamic religion and Greek wisdom and that if there was a difference, it was about appearances, which could be resolved through philosophical interpretations. "Second Teacher", "Founder of Islamic Philosophy", and "Transmitter of Greek Formal Logic to the Islamic World" are among the titles that have been given to Abu Nasr al-Farabi in the history of Islamic thought. In the importance of Farabi's scientific and philosophical position, it is enough that many commentators and biographers refer to him as the greatest Muslim philosopher, and Orientalists such as Di Fu, by analogy, have considered him superior to Avicenna. Although Kendy is mentioned in the history of Islamic thought as the first Arab philosopher, he was never able to establish a philosophical school and provide a comprehensive system. But Farabi tried to achieve this, and for this reason, he is referred to as the "founder of Islamic philosophy".

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[1] وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

[2] ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ

Farabi said, "In this world, human Nafs has an attachment to the material body. When Nafs becomes free from this attachment, it will be united with other Nafs who are similar in attributes. Therefore, the people of Heaven will enjoy each other's perfections, but the people of Hell will suffer from each other's torments".

"The Fire in The Hereafter"

A Holy Narration (Hadith Qudsi) says, "God says, I am with my believing servant's thoughts if he is optimistic about me, I will treat him well, and if he is suspicious of me, I will treat him badly"[1]. We should not be like people who are suspicious of God. "**And He will punish the hypocrites, male and female, and the idolaters, male and female, those who harbor evil thoughts about God. They are surrounded by evil; and God is angry with them, and has cursed them, and has prepared for them Hell—a miserable destination**"[2] (Al-Fath:6).

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[1] - فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِيَ الْمُؤْمِنِ بِي، إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا

[2] - وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

In Dua Kumail, we say, "Do you burn the faces of those who have thrown themselves on the ground to prostrate before you? Do you want to torment the tongues that have testified to your oneness with sincerity and thanked you, and the hearts that have confessed your competence, and the souls that have been humbled by the knowledge of your righteousness? And the organs that they have tried to obey you and have referred to your forgiveness? No such opinion is held of You! Nor has such been reported - thanks to Your bounty - concerning You, O All-generous! My Lord, …, Far be it from You! That is not what is expected of You, nor what is well-known of Your bounty, nor is it similar to the goodness and kindness You hast shown to those who profess Your Unity. So, I declare with certainty that were it not for what You hast decreed concerning the chastisement of Your deniers, and what You hast foreordained concerning the everlasting home of those who stubbornly resist, You wouldst make the fire, all of it, coolness and safety, and no one would have a place of rest or abode within it".

Khajeh said, "The fire is torment for some people, but it is peace for some other people". It is based on a hadith in which someone asked Prophet Muhammad (S), "O, Messenger of God and divider of heaven and hell, please place me among the people of fire"! Prophet Muhammad (S) laughed and said, "Place you among the people of fire". What is this fire? There is a key narration to understand this hadith.

"Whoever leans on this world and has the tendency to it, his God will burn him with the fire of Hell and scatter his ashes into the air. Whoever leans on the Hereafter and has the tendency to it, his God will burn him with the fire of hereafter, so he becomes a beneficial gold. Whoever leans on God and has the tendency to Him, his God will burn him with His light, so he becomes a priceless essence and treasure".

As you noticed, there are three different types of fire: the fire of the world, the fire of the Hereafter, and the light of God. Amir Al-Mu'minin Ali (A) in Nahj Al-Balagha said, "I am the fire". One of the inner meanings of the people of "Fire" in the above hadith is the companion of Imam Ali (A) or the people of "Wilayat".

"**Has the story of Moses reached you? (9) When he saw a fire, he said to his family, "Stay; I have noticed a fire; perhaps I can bring you a torch therefrom or find some guidance by the fire." (10) Then, when he reached it, he was called, "O Moses. (11) I—I am your Lord. Take off your shoes. You are in the sacred valley of Tuwa. (12) I have chosen you, so listen to what is revealed. (13) I—I am God. There is no God but I. So, serve Me, and practice the prayer for My remembrance. (14) The Hour is coming—but I keep it almost hidden—so that each soul will be paid for what it endeavors. (15) And do not let him who denies it and follows his desire turn you away from it, lest you fall. (16)**"[1] (Ta-Ha:9-16).

It is noteworthy that God says in another verse, "**When Moses said to his family, "I have glimpsed a fire. I will bring you some news from it; or bring you a firebrand, that you may warm yourselves." (7)** Then, when he reached it, he was called: **"Blessed is He who is within the fire, and He who is around it, and glorified be God, Lord of the Worlds. (8)"**[2] (An-Naml:7-8).

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[1] - وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ (٩) إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى (١٠) فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ (١١) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ (١٣) إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤) إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ (١٥) فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ (١٦)

[2] - إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ (٧) فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (٨)

As you noticed, God blessed who is within fire and the one who is around it. Considering fire as "Wilayat", then it means that whoever is among the people of "Wilayat" and whoever is around it (believers) are blessed. Amir Al-Mu'minin Ali (A) said, "I am the light of which Moses took and became guided". So, in short, the fire is a manifestation of "Wilayat". (These are the secrets and one of the inner meanings of the verse of the Holy Quran). So, the person who asked Prophet Muhammad (S) to place him among the people of fire asked to be in the "Wilayat" people. So, fire in the Hereafter is not just the fire of Hell. Fire causes annihilation and nothingness. Wilayat ranks are equivalent to nothingness ranks. Whoever sees himself cannot see God (refer to the book of "Liqa Allah" (Meeting God) of Allameh Hassanzadeh (RA) for detailed discussion).

Allameh Qaysari, in the explanation of "Fusus Al-Hikam" book of Ibn Arabi, said: "The seas of God's Mercy for perfect humans appear as fire. It is the fire of superiority through which God makes creatures annihilated to remain with God. (This sentence needs a very long discussion, but in short, it means that creatures' Existence is from God, and they are not independent. When this independence and seeing self and self-desire fade away, a mystic calls it "Fana Fi Allah" (Annihilated in God) and "Baqa Bi Allah" (Remain with God)). The outer of "desire and lust" is water, but the inner is fire, and the inner of Heaven is water, and the outer is fire. (People see that the heavenly person is in difficulties, but in reality, he is in Heaven).

"The perfect human is the divider of heaven and hell, is like guidance and misguidance of God". Misguidance in its real Meaning cannot be attributed to God but "Bel-Araz" (crosswise). If God had not sent a prophet and book, misguidance would not exist. The true path needs to be specified before understanding the deviated path. If there is no true path, all the paths and thinking

*are equally valid. So, God specified the true path and the scale for people. "**And that you shall serve Me. This is a straight path**"[1] (Ya-Sin:61). "**You are one of the messengers. (3) On a straight path. (4)**"[2] (Ya-Sin:3-4). Since God specified the true path, anyone who is on the straight path is guided, and whoever is not on the path is misguided. Therefore, God's misguidance is dependent on straight-path determination. In short, since God defined the true path, people are misguided, and that is when we attribute misguidance to God. "**He leads astray many thereby, and He guides many thereby, but He misleads thereby only the evildoers**"[3] (Al-Baqara:26)* ^{K}.

The guidance is original, and misguidance is dependent. That is the reason why Allameh Hassanzadeh said Prophet Muhammad (S) and perfect humans are dividers of Heaven and Hell because he showed the true path. Also, Allameh Tabatabaei in Al-Mizan said, "God's misguidance is not primary (original)".

Khajeh Tusi Said that "Non-existence" is three types, "Dominant non-existence," which will be seen by all on the Day of Resurrection. "Kind non-existence" belongs to the true monotheists, and "Wrath non-existence" belongs to the people of Hell.

The Hereafter exists, and it is raised for perfect humans. Prophet Muhammad (S) said, "Whoever dies, his resurrection will take place". It includes natural and voluntary death (voluntary death means the death that a person dies even though he is still living in this world). When a human reaches the resurrection level, all things and their attributes will fade away before him. Sun goes down, and mountains are crushed and crumbled. "**To whom does**

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[1] - وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

[2] - إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٤)

[3] - يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

the sovereignty belong today?" "To God, the One, the Irresistible"[1] (Ghaffir:16). Wrongdoers see this on the day of Judgment, but some people see this in this world. "**The Day when no friend will avail a friend in any way, and they will not be helped**"[2] (Ad-Dukhan:41).

This is the case right now for some people. Most people see things as independent things. Mystics see that things do not have any existence from themselves. "**On the Day when some faces will be whitened, and some faces will be blackened**"[3] (Al-i-Imran:106). A perfect human can see these faces right now. When a human reaches this level of monotheism, he sees that "**And do not invoke with God any other god. There is no god but He. All things perish, except His pure essence (present). The judgment belongs to Him, and to Him, you will be returned**"[4] (Al-Qasas:88).

People have free will, but their will belongs to God, independence from God is an illusion. It is like a mirage. "**As for those who disbelieve, their works are like a mirage in a desert. The thirsty assumes it is to be water. Until, when he has reached it, he finds it to be nothing, but there he finds God, Who settles his account in full. God is swift in reckoning**" (An-Nur:39). Monotheists do not see things and only see God. The only real Existence is "**Allah**".

All praise is to God to the extent that He deserves it.

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[1] - مَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[2] - يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

[3] - يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

[4] - وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Chapter 7: The Straight Path – Sirat Al-Mustaqim[1]

Khajeh, in chapter 7, said: "The "Sirat" is the path of God [A].

"You surely guide to a straight path. (52) The path of God, to whom belongs everything in the heavens and everything on earth"[2] (Ashura:53-54). Thinner than hair and sharper than a sword[3] (narration) [B]. Being narrow is because if a little desire falls on one of the two sides of the conflict, it will cause destruction. **"And do not incline towards those who do wrong, or the Fire may touch you"**[4] (Hud:113) [C]. And sharp because standing on it will also cause destruction. And whoever stands on it, it will split him in half[5] (narration). Hell's inhabitants tumbled down the path to Hell. **"But those who do not believe in the Hereafter are swerving from the path"**[6] (Al-Mu'minun:74) [D]. Both sides of the path are Hell. The right and left are slides[1] (narration). Unlike the people of Araf, whose Heaven is on their right and Hell is on their left[2] (narration). Both are the hands of the merciful God[3] (narration).

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[1] - صراط المستقيم

[2] - وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

[3] - ادق من الشعر احد من السيف

[4] - وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

[5] - و من وقف عليه شقه بنصفين

Explanation

The "Sirat" (Path) in Arabic is called the closest path. The closest path is the straight path and only one. Therefore, in Arabic grammar, we cannot make the "Sirat" plural. Meaning We do not have "Sirats" (Straight paths) in Arabic. Someone wrote a book called "Straight Paths". He does not know that it is not possible to have many straight paths. So, the straight path is only one path. The straight path for humans is the way of living or religion that the Prophet brought to us. For a path, there must be a destination, which is achieving the perfect human level. The Day of Resurrection is the final destination. The question is, where and why did ethics and religion come from? Why do we have to pray two rak'a morning prayers? Why do we have to fast for one month? Why should we not lie or backbite? Why do we have to go to Hajj? Why must we follow obligatory actions of the religion? Are these religious orders agreements between Prophet Muhammad (S) and his nation? or is there a philosophy behind these ethics and actions?

To clarify, suppose you plant an orange kernel in the ground. Under favorable environmental circumstances, this orange kernel gradually starts to take root, sprouts branches, then leaves, and finally yields orange flowers and fruits. Straight path refers to the

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[6] وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ

[1] اليمين و الشمال مزلتان

[2] الجنة على يمينهم و الشمال على شمالهم

[3] كلتا يدى الرحمن

entire development cycle, from the orange kernel through the fruiting stage. (the program and religion of the orange tree). Every orange tree has a plan; for instance, an orange tree's leaves don't change into those of a pomegranate tree. The orange kernel grows according to its religion and program to evolve. Man has a plan for his perfection, just like the orange tree, but unlike the orange tree, it is a humanized legislative program that must be followed by free will for it to be perfected. It means that man must adhere to the standard legislative program in order to achieve this perfection. If a man does not move according to the straight path and plan, the human fruit he will pick on the Day of Resurrection will not be perfect because he followed the plan and path of being a wolf. Finally, he will harvest the wolf fruit on the Day of Resurrection. People must follow a plan, program, or straight path to reach their perfection as humans.

The religion of Islam or the lifestyle was not an agreement between Prophet Muhammad (S) and his nation. It is a lifestyle for humans to reach their ultimate perfection. Therefore, no human being, not even the Prophet Muhammad (S), will be able to invent a methodology and religious program of his own. The creator of humans must set this path and religion. Let's investigate all the lifestyles or religions that have been invented by people over the years, especially the way of life that some human beings have newly invented in recent centuries. We will notice that none of them are complete and valid, and they failed after a while. It is required to know all the human existence levels (material and immaterial) to define a plan, program, lifestyle, or religion for humans. Wisdom is to know the ultimate goal and perfection of a human before defining the straight path for it. Prophets receive this program and path through revelations, and then it is transferred to people. It is called the straight path, divine religion, or lifestyle of human beings.

The manifestation of the straight path in this world is the perfect human. If we convert straight path to human, it would be the Imam of our time. Since Imam is on the straight path, if we follow him step by step, we will reach our perfection. Prophets know and see the effects and manifestations of our actions in our Methal world. Based on our discussion, it is wise to follow the Prophet Muhammad (S) step by step, even though we do not know the reasons for the divine commands and the religion of God.

The path is God's path

In the beginning, Khajeh Tusi said, "The path is God's Path". "**And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism)". The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth**"[1] (Ash-Shura:51-52).

Allameh Hassanzadeh: *"Chapter 19 of 11 section of Mula Sadra Asfar's book and 81 and 84 notes in 1001 notes book are related to this subject". "Religion is the arrangement and placement of evolutionary and natural secrets of the path of human perfection, which is expressed according to the plan of creation and the text of truth and reality of the material world by God's ambassadors who are pure, infallible and the clarifiers of the truths of God's beautiful Names"* [٨].

The truths in the hereafter have a figure in the material world. For example, if we bring death to this world, it converts to Salat (prayer). In other words, religious actions are the figures of truth in the material world. Ibn Arabi (great mystic) has a chapter in his book which is called "the secrets of Worship". In this book, he explains the meanings and truths behind obligatory and non-obligatory actions in the Islamic religion.

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[1] - وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

Allameh Hassanzadeh said, *"If the straight path converts to words, it becomes religion, and if religion converts to human, it becomes perfect human or Imam"* [A]. It is why Amir Al-Mu'minin Ali (A) said, "I am the straight path". Allameh continued, *"The straight path is only one path or one truth, so the religion is also one. "**Religion with God is Islam**"[1] (Al-i-Imran:19). Indeed, Imam, religion, and straight path are one truth with different manifestation".*

It is like an orange tree saying to an orange kernel that I am your religion and path, and you should be like me. The Imam says the same thing, except that the orange tree cannot deviate from its path, but the man with the authority he has can be an infidel, believer, or a perfect human. Prophets have defined the straight path and religion for people to grow and reach their ultimate perfection. Therefore, if people do not follow the straight path or deviate from the divine laws and religion, they become tyrants and oppressors to themselves. "**These are the limits of God—whoever oversteps God's limits has wronged his own soul**"[2] (Ta-Ha:1).

Allameh Hassanzadeh said, *"Rationally, Imam is the one who is on the straight path. More precisely, the Imam's existence, which is the perfect human, is the straight path, the religion, and the God's path"*[A].

*If someone deviates from the straight path even for a short time, in fact, he has deviated from the divine limits and cannot be an Imam. God says about the characteristics of the Imam, "**And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah]***

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[1] إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ

[2] وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), Verily, I am going to make you an Imam (leader) of mankind. [Ibrahim (Abraham)] said, "And of my offspring (to make Imam)." (Allah) said, "My Covenant (Imamat degree) includes not Zalimeen (polytheists and wrongdoers)"[1] *(Al-Baqara:124)* [A].

Prophet Abraham became Imam in old age because he asked Imamat's degree for his descendants, and he had two sons at very old ages, after prophethood and passing some tests. "**Ahd**"[2] (Covenant) means Imamat rank and degree. Imam cannot be a polytheist and wrongdoer. The Imam must be infallible from any sin and deviation from the divine path throughout his life. Zalimeen[3] (wrongdoer) in Arabic means wrongdoer in the past, present, and future.

It is worth noting that an Imam cannot be polytheist in the past. If anyone was a wrongdoer in his lifetime, he cannot lead the Muslim community as Imam. "**Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed**" (Luqman:13). Another point is that God Almighty grants the Imamat degree. People can not select an Imam by themselves because God said, "**I am going to make you an Imam for mankind**" and "**My Covenant (Imamat degree) includes not Zalimeen (polytheists and wrongdoers)**". Another point is that the Imam is for all humankind (everyone). Some Sunni scholars believe that Amir Al-Mu'minin Ali (A) was infallible. Still, most of them do not believe that prophets and caliphs are infallible (the question is, if they are wrongdoers, why should we follow and trust them?).

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[1] وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

[2] عَهْدِ

[3] الظَّالِمِينَ

Discussion of the existence of Imam

"The Day when We shall call together all human beings with their (respective) Imam"[1] (Al-Isra:71). (Sunni and Shia scholars both narrated in a true hadith, **"Whoever dies and does not know the Imam of his time has died the death of ignorance"**[2].

- We believe that God created this world.
- Was there any wisdom behind the creation? Yes
- God sent His messengers (prophets) to guide people and implement His wisdom.
- God revealed the Holy Quran by Prophet Muhammad (S).
- We know prophecy ended by Prophet Muhammad (S). Who are the guide and the leader after Prophet Muhammad (S)? If there is no one to guide after Prophet Muhammad (S), the wisdom of God will face problems because all were created to guide man.
- Some people might say that the Prophet brought the Holy Quran to guide human beings. Therefore, The Quran guides human beings after the Prophet.
- Is the Quran enough to guide human beings alone? Some people may answer that yes, it is enough. Is there anything higher than the word of God (Quran)?
- If the Quran alone is enough, then what are all the differences between Shia and various Sunni Muslims? What are all these differences in the principles and sub-

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[1] يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

[2] مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

principles of Islam? All of them argue with the Quran; some say it is right according to the Quranic verses, and some say it is not right according to the Quranic verses. Look how some groups had killed innocent people in history while they claimed themselves as pure Muslims.

- The Quran needs an infallible, true commentator to say what is the meaning of this verse of the Quran because everyone interprets Islam and the Quran differently. Who is right? If there is no pure, guided, true commentator of the Quran, the Quran alone would not be enough to guide human beings. Therefore, God's wisdom faces some problems to guide humankind.
- The Quran alone is not enough to guide humanity. It needs a real, pure commentator. The question arises: Who is that real commentator? This commentator must exist as long as the Quran exists to guide humankind. The Quran commentator must be infallible, meaning he must not make any mistake or sin because if he makes a mistake, all people will make mistakes. Can we choose this person among ourselves? The problem is that human beings cannot recognize who is infallible. After the Holy Prophet (S), there must be someone appointed by God and introduced by the Prophet (who was infallible) as the interpreter of the Quran and the Imam for human beings. So, there must be an Imam with the Quran every time to guide humankind.
- The Imam must be elected by God and introduced by the Prophet. People cannot form a council on their own and elect an Imam for other people.

Sheikh Saduq (Shia scholar- 923 AD) said, "We believe that "Sirat" (The Straight Path) is real, and it is a bridge over Hell *that everyone passes. As God says, "**There is not one of you but will enter it (Hell); this is with your Lord; a Decree which must be accomplished**"[1] (Maryam:71). In another interpretation, Sirat (The path) is the Name of God's Awliya. For people who knew these Awliya and obeyed them, God will permit them to cross the "Sirat" (the straight path)" [A].*

Based on some Shia and Sunni narration, "The straight path" is Wilayat of Amir Al-Mu'minin. So, "**Guide us to the straight path**"[2] (Al-Fatiha:6) means to guide us to the Wilayat of Amir Al-Mu'minin Ali (A). Satan said, "**He (Satan) said, because you have lured me, I will waylay them on Your straight path**" (Al-A'raf:16). This means Satan knows the straight path and will sit and wait for them (human beings) on God's Straight Path which is Wilayat of Amir Al-Mu'minin Ali (A).

Imam Sadiq (A) said, "Indeed, the devil is clinging to you and our other followers. He has left the others (because they are not on the straight path)". The Wilayat of Amir Al-Mu'minin Ali (A) will be manifested in the Hereafter as a bridge over Hell. Whoever has this belief and love of Amir Al-Mu'minin Ali (A) will have permission to pass the bridge over Hell.

Why does the love of Imam Ali (A) have this effect? Around 1100 years ago, Shafei (Sunni scholar and Imam of one branch of Sunni Muslims) wrote a book called "Manaqib Ali ibn Abi-Talib" (Virtues of Amir Al-Mu'minin Ali (A)). He narrated from Prophet Muhammad (S) that "The headline of the book of deeds of every believer is the love of Amir Al-Mu'minin Ali (A)". One can pass the straight path that is similar to a perfect human being. Because love is based on similarity, the one who does not have the love or similarity of Amir Al-Mu'minin Ali (A) will not be allowed to cross the straight path. In other words, Amir Al-Mu'minin is the straight path of humanity.

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[1] - وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

[2] - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Allameh Hassanzadeh said, *“The following hadith narrated from Imam Ali (A) in Ibn Jumhur Ihsaei book and also from Imam Sadiq (A) in Safi book. The hadith says: “The Truth of Humankind (who reached the ultimate perfection) is the greatest reason (Hojat) of God. He is the book that God has authored. He is the embodiment of God's wisdom. He is the extract of the preserved book. He is the witness of all hidden. He is the reason for all unbelievers. He is the straight path to all goods. He is the bridge between Hean and Hell”* [4].

That is the reason Imam Ali (A) said, “I swear to God that He has no sign greater than me”.

Khajeh Said: “This is the book that God wrote with His hand”. A book is a collection of words, so the perfect human is a collection of Existential words. Each creature is a word of the existential word of God. The Sky, The Sun, The Moon, and others are the words of God. The perfect human soul is the collection of all truths. Amir Al-Mu'minin said about Prophet Muhammad (S) that, “Lord! He is the First number and possesses immortality; It is your light through which you dominate the darkness and nothingness. You have made him solid proof because of you and towards you and from you. His soul is the copy of oneness in (the world) of divinity, his body in the form of the meanings of material and immaterial worlds, and his heart is the treasury of the immortal God. (He) is the peacock of Magnificent and the dove of Glory”[1].

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[1] - اَللّهُمَّ هذَا اَوَّلُ الْعَدَدِ وَ صاحِبُ الاَبَدِ، نُورُكَ الَّذي قَهَرْتَ بِهِ غَواسِقَ الظُّلَمِ وَ بَواسِقَ الْعَدَمِ وَ جَعَلْتَهُ بِكَ وَ مِنْكَ وَ اِلَيْكَ وَ عَلَيْكَ دالاًّ دَليلاً. رُوحُهُ نُسْخَةُ الاَحَدِيَّةِ فِي اللاَّهُوتِ وَ جَسَدُهُ صُورَةُ مَعاني الْمُلْكِ وَالْمَلَكُوتِ وَ قَلْبُهُ خِزانَةُ الْحَيِّ الَّذي لايَمُوتُ، طاوُسُ الْكِبْرِيا وَ حَمامُ الْجَبَرُوتِ.

Everything that is in God's treasury is in Prophet Muhammad's (S) heart. The perfect human is the full but compact copy of the whole worlds (material and immaterial). God's writing is not like us. Quran says, "**For such, He has written Faith in their hearts**"[1] (Al-Mujadela:22). Prophet Jesus (A) was a word of God. "**The Messiah, Jesus, the son of Mary, is the Messenger of God, and His Word that He conveyed to Mary**"[2] (An-Nisa:171).

The perfect human is the complete word of God. We know that a speaker reveals the meanings within himself through words. So, God's words are the appearances of God's beautiful Names and Attributes. Every creature shows, in a way, God's perfect attributes. The thing that shows all the perfect attributes of God is the perfect human. God said to Satan, "**(Allah) said: O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands?**"[3] (Sad:75). As discussed many times, God has hands but not like us. In one interpretation, God says that I created the perfect human by my hand without an intermediary. (In chapter 2, we discussed that God's hands in one interpretation are the Glory and the Beauty Names of God).

Khajeh said: "This is the body that was made by His Wisdom. He (The perfect man) is the collection of truths of all worlds". Allameh Hassanzadeh, in his book "Itihad Aqil wa Ma'qul" (The Unity of Perceiver and Perceived), said that humans can reach the level that all the worlds become like their body parts. If we extend the reality of a perfect human, it becomes all worlds. **He is the summary of Al-Lauh Al-Mahfuz[4] (The Preserved Tablet).**

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[1] - أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

[2] - إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ

[3] - قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

[4] - فِي لَوْحٍ مَحْفُوظٍ (٢٢) سورة البروج

The creature that receives grace is called "Lauh" (Tablet). What is the Preserved Tablet? Do we have an unpreserved tablet? Preserved Tablet is the one that is non-changeable. **"There is no alteration to the words of God"**[1] (Yunus:64). The protected disk or preserved Tablet is out of the order of time because it would change if it were within the time domain. The truths of all beings are preserved in this Tablet, and based on those truths, they appear in the time domain. Time-dependent objects will be rewritten. **"This Book of Ours speaks against you in truth. We have been transcribing what you have been doing"**[2] (Al-Jathiya:29). Hussain ibn Bashar said, "I asked Imam Reza (A) whether God knows what did not exist, what it was like if it existed, or whether He only knows what it is when it exists!". Imam replied, "God Almighty is aware of things before they exist. God Almighty said, **"We have been transcribing (duplicating) what you have been doing"**.

Abd al-Rahim Qusayr said, "I asked Imam Sadiq (A) about the verse of the Holy Quran, **"We have been transcribing (duplicating) what you have been doing"**. He said, "Indeed, God created the "Qalam" (Pen) from a tree in Paradise called "Khuld" (Eternity). Then He said to a stream from Heaven, be "Medad" (ink. It was whiter than snow and sweeter than honey. Then He said to the Pen, "Write"! Pen said, "Lord, what shall I write?" God said, "Write what it was and what it will be until the Day of Judgment". Then the Pen wrote on "Raq" (paper) whiter than silver and purer than ruby. After a while, God piped it and placed it in the pillar of "Arsh" (the throne). After a while, He sealed the beads of the Pen, and He did not speak, and He will never speak, and this is the "Preserved Book" from which all copies are from.

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[1] لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

[2] هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ

Aren't you Arab? How can you not understand the meaning of the word "Istinsakh" (transcribing or copying)? One of you says to his friend, "Copy this book". Isn't it true that the copy is from another book and the original book is the source? God says, "**We have been transcribing (duplicating) what you have been doing**".

It might be the one that physicist calls "space-time". So, the copy is written by angels, which is the same as the Preserved Book. It means that truths descend and then ascend as a copy that exists in the preserved book. There is another book which is called "Mahw wa Isbat"[1] (Extinction and Appearance). In simple terms, it means that the shape of the bud must be destroyed to have a fruit. Things are changing moment by moment. We are returning to God moment by moment. "**To God, we belong, and to Him, we will return**"[2] (Al-Baqara:156). Therefore, this world is the world of vanishing and appearing. One thing vanishes, and new things appear moment by moment, unlike the Preserved Book, which is not changeable. It is important to know that when we pray that danger and calamity will be averted from us, it is itself one of our divine destinies. Meaning it is also written in the Preserved Book. So, we understand the meaning of the sentence that says, "The perfect human is the summary of this preserved book".

He is the witness to any absence.

So, nothing is hidden for Imam. "**Your companion is not Majnun**"[3] (At-Takwir:22). The root of "Majnun" is "Jin" meaning covert. So, one meaning of the verse would be that "Your companion is not covert (of secrets)". One Day, the camel of the Messenger of God (Prophet Muhammad (S)) was lost. The hypocrites mocked him and said, He informs us of the secrets of the heavens, but he does not know where his camel is! When this sarcastic word reached the Prophet (S), he said, "All the news that I say from the heavens is from God, and God has informed me of all the secrets". Then he told them the place of the camel and said, "Its reins are stuck in a tree". They went and found the camel as the Prophet had said.

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[1] - نحو و اثبات

[2] - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[3] - وَمَا صَاحِبُكُم بِمَجْنُونٍ

It is not supposed to utter everything to the people. The Prophets and Imams are like other humans, but they are in direct connection with the Preserved book. In other words, their soul is the preserved book. Imam Sadiq (A) told Mofazal (one of his followers): "Your Imam knows the number of stars in the Sky. Your Imam knows the weight of the mountains. Your Imam knows the number of pebbles. Your Imam knows the amount of water on the ground". "**With Him are the keys of the unseen; none knows them except He. And He knows everything on land and in the sea. Not a leaf falls but He knows it, and there is not a single grain in the darkness of the earth, nor is there anything wet or dry, but is in a "Kitab Mubeen" Clear Book**"[1] (Al-An'am:59). The Clear Book is the inner of the Imam. So, nothing is hidden for Imam.

Imam is the reason for all those who deny God. He is the direct "Tariq" (path) to all goodness. Ibn Arabi said, "The greatest reason for deniers is Prophet Muhammad (S)". The root of Tariq is from Taraq, meaning hitting. When a person walks on the path, Arabs call it "Taariq", but Arabs call the path "Tariq". Imam is "Tariq"

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[1] - وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ
وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

(path). When we go on a spiritual journey, we walk on the path, meaning in the spiritual journey, we are passing the spiritual level of the Prophet. He is the bridge between Heaven and Hell. Meaning Imam is the straight path.

At the beginning of the chapter, Khajeh Tusi said, "The path is God's Path". Do we have a path that is not God's path? Each creature is a manifestation of God's Name. Each creature has a path towards its Lord and is moving on the same path or religion. The "Ma'ad"[1] (Resurrection) is a return to this Lord. "Ma'ad" rooted from "Aud"[2] means to return. If its origin is from Heaven, its return will be to Heaven, and if its origin is from Hell, its return will be to Hell. So, "Ma'ad" (Return - Resurrection) to Hell is also possible.

God says, "**We have created (destined) for Hell multitudes of jinn and humans**"[3] (Al-A'raf:179). So, every creature has a path on which it moves. All these movements are based on divine attraction. "**There is not a moving (living) creature but He has a grasp of its forelock. (Prophet Hud (A) said) Verily, my Lord is on the Straight Path**"[4] (Hud:56). So, each creature moves in its path. One may ask, what is the Straight Path if this is the case? It is the Path of the Name of Allah, but the others are the Path of other Names of God. Allah is a comprehensive Name of God, which includes all other Names of God. One might travel on the Name of the Guide[5] path, and one might travel on the Name of Misguide[6] path. The Straight Path is the Allah Path.

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[1] معاد

[2] عود

[3] وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ

[4] مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

[5] الهادی

[6] المضل

"And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path. (52) The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (53)"[1] (Ash-Shura:52-53). (Refer to the discussion of the Name of God in the Islamic mystic view).

Khajeh Tusi said, "The Straight Path is narrower than hair and sharper than a sword"[2] (This is a narration from Imam Baqir (A)). Its narrowness is because, with a slight deviation towards either side of the path, it will cause destruction. **"And incline not toward those who do wrong, lest the Fire should touch you"**[3] (Hud:113). And the sharpness of the straight path is in the sense that opposition to it also causes destruction. Whoever stands on him, split him in two".

Allameh Hassanzadeh said, *"Man builds himself through knowledge and action. Man is his creator with two hands: the power of action and the power of knowledge. It is a knowledge that is characteristic of the soul of a human being. People must try hard to reach the truth. This careful consideration is narrower than hair. True knowledge is a middle between extremes, which is sharper than a sword. As Khajeh (RA) said People will be destroyed if they harbor even a small amount of desire for either side of the contradiction"* [B].

The way of making ourselves is called "Sirat" (Path). Suppose someone gives you a block of wood and says you make a human sculpture out of this wood by shaving. The way and method of shaving the human sculpture is called its straight path.

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[1] وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ (٥٣)

[2] أَدَقَّ مِنَ الشَّعْرَةِ وَأَحَدَّ مِنَ السَّيْفِ

[3] وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

First, we must have the knowledge, and second, we must do it according to knowledge by our power. The higher the human knowledge, the more existential the human soul becomes. We must be very careful in acquiring and learning the true knowledge to find the truth of knowledge and build ourselves according to it. That is the reason it said that it is narrower than hair. Our actions make our bodies in the Hereafter. Just as one should be very careful in acquiring knowledge, one should be very careful in actions so that we are far from over-indulgence and under-indulgence.

We have many verses in the Holy Quran that speak of extremism. "**And those who (worshiper of God), when they spend, are neither wasteful nor stingy but choose a middle course between that**"[1] (Al-Furqan:67). "**And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty**"[2] (Al-Isra:29).

"**And incline not toward those who do wrong, lest the Fire should touch you**" (Hud:113). Allameh Hassanzadeh explains this verse, *"Incline towards wrongdoing is equal to touching fire, but if this continues, it will cause the wrongdoer to be surrendered by fire. "**They urge you to hasten the punishment. But Hell is engulfing the disbelievers**" (Al-Ankabut:54). Hell is of the world type, and the root of the Hell is this world, and its constituent materials of Hell are attachments of the human soul to worldly affairs"* [C].

It means we must not tend to human beings who have wronged themselves by loving these worldly affairs. If we incline a little towards these people, the fire touches you. Similarly, if we are inclined toward Awliya of God, Heaven touches us.

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[1] وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا

[2] وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

"He (Quaroon) said, "I was given all this on account of knowledge I possess." Did he not know that God destroyed many generations before him, who were stronger than he, and possessed greater riches? But the guilty will not be asked about their sins. (78) And he went out before his people in his splendor. Those who desired the worldly life said, "If only we possessed the likes of what Quaroon was given. He is indeed very fortunate." (79) But those who were given knowledge said, "Woe to you! The reward of God is better for those who believe and do righteous deeds." Yet none attains it except the steadfast. (80) So, We caused the earth to cave in on him and his mansion. He had no company to save him from God, and he could not defend himself. (81) Those who had wished they were in his position the Day before were saying, "Indeed, it is God who spreads the bounty to whomever He wills of His servants and restricts it. Had God not been gracious to us, He would have caved in on us. No wonder the ungrateful never prosper"[1] (Al-Qasas:78-82).

Some people were inclined to "Quaroon", and fire touched them without seeing that. If someone follows Quaroon a little or fully, they will be gathered respectively with him in the Hereafter.

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[1] - قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ (٧٨) فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ (٨٠) فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (٨١) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (٨٢)

“**You will see the people drunk, even though they are not drunk—but the punishment of God is severe**”[1] (Al-Hajj:2). Wise Loqman said, “This world is a deep sea in which most people drown. So, build a ship from “Taqwa” (Piety-righteous), stuff it with faith, and sail with “Tawakul” (put your trust in Allah); then you might be saved. Have you seen a baby who drinks breast milk for two years?

It is very hard to separate him/her from it? Now, can you imagine how hard it is to separate us from the love of this world while we have enjoyed this world for many years? If a person thinks deeply and practices this for a while so that he does not fall in love with this worldly life, his soul will be cleansed, and he will understand some truths. For example, if you sit at a party with someone who is constantly talking about cars, money, house, and worldly affairs, you will feel the touch of fire. That is why those who turn to God will try to turn away from people.

Allameh Hassanzadeh says, “O God, blessed are those who have neither the grief of a goat nor the grief of a baby goat”. Of course, having a good car, having money, and having a good house is not bad. It is the love of the “Dunia” (worldly life) that is bad, and it is to be negligent to God. Prophet Jesus (A) said, “The world is like a bridge that we all go through”. Having money is not bad, but being in love with money is bad. “**That you may not sorrow over what eludes you, nor exult over what He has given you. God does not love the proud snob**”[2] (Al-Hadid:23). Amir Al-Mu’minin said in Nahj Al-Balaqa, “Look at the world as the people who are reluctant to the world”. If we look at the world this way, the world cannot deceive us.

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[1] - وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

[2] - لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

When a very expensive and luxurious car passes us, we should not look at it with regret and attachment. Repeat to yourself that I am the follower of Amir Al-Mu'minin Ali (A), who divorced the world, so look at the worldly life like those who are disinterested in the world. This world is very colorful. Someone said that in a dream, I saw the world like a woman who was beautiful from behind, but when she turned her face towards me, she was very ugly. When we do not have money, a beautiful house, or a luxurious car, we see them as beautiful things, but when we acquire them, we see that these things do not truly make us happy and calm.

Our hearts must not be attached to this world. For example, suppose someone tells you that right now if you go to the bank at the end of the street, they will give you a million dollars. Many of you may leave the class and leave me alone with this tape recorder. It is the verse of the Holy Quran that says, "**Yet whenever they come across some business or some entertainment, they scramble towards it, and leave you standing. Say, "What is with God is better than entertainment and business, and God is the Best of providers**"[1] (Al-Jumu'a:11).

This advice must come from someone who is not a lover of the worldly life. If he says from the bottom of his heart, we will all cry. The attachment and love of this world manifest in the Hereafter as the figures that bother us. People asked Prophet Jesus (A), "Teach us only one thing to do for which God would love us. He replied, "Be the enemy of the world to be loved by God". All the sins and injustices you see now around the world are for the love of the world. Everyone will leave this world sooner or later. Prophet Jesus (A) saw the world as a woman. He asked the woman, "How many husbands have you had so far, and where are they now?" She said, "I married a large number of people and killed them all". Prophet Jesus (A) said, "Woe to those who will be your future husband".

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[1] - وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

The Straight Path is a bridge that goes through Hell

Khajeh Tusi (RA) said, "Those who do not have faith will fall into Hell from the bridge (Straight Path) in the Hereafter". "**But those who do not believe in the Hereafter are swerving from the path**"[1] (Al-Mu'minum:74)".

Allameh Hassanzadeh said, *"In the above verse, "Nakib" is the nominative case which refers to present tense. Meaning that they are deviating from the straight path right now. So, pay attention carefully to what the path is. "**And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path. (52) The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (53)**" (Ash-Shura:52-53). "**And that you shall worship Me? This is a straight path**"[2] (Ya-Sin:61). "**Guide us to the straight path. (6) The path of those You have blessed**"[3] (Al-Fatiha:6-7). Those who have been blessed are introduced in another verse of the Holy Quran in Sura Maryam from verse 1 until God says, "**These are some of the prophets God has blessed, from the descendants of Adam, and from those We carried with Noah, and from the descendants of Abraham and Israel, and from those We guided and selected. Whenever the revelations of the Most Gracious are recited to them, they would fall down,***

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[1] وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ

[2] وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

[3] اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

prostrating and weeping"[1] *(Maryam:58). Then God says, "****Whoever obeys God and the Messenger—these are with those whom God has blessed—among the prophets, and Sidiqqun (the sincere), and Shuhada (the martyrs), and Salihun (the upright). Excellent are those as companions***"[2] *(An-Nisa:69) . So think carefully* [D].

It has been said many times that the Hereafter is the inner of this worldly life, and this worldly life is the outer of the Hereafter. Material shapes cover the truths of the Hereafter in this world. As God says, "**Worship me as this is the straight path**". What is meant by worshipping God? A narration from Prophet Muhammad (S) says, "Sura Hud made me old". "**So be upright, as you are commanded, along with those who repented with you, and do not transgress. He is Seeing of everything you do**"[3] (Hud:112). What is God's command? "**He has commanded that you worship none but Him**"[4] (Yusuf:40). What is the meaning of worship? Is it just prostrating and doing daily prayer? Imam Hussain (A) said, "People are the slaves of the worldly life".

Humans are the worshipers of those whom they consider effective. For example, when we consider the doctor to be the cause of our well-being, we are the servants of the doctor and worship him, or if we consider the head of the department to be the cause of our salary, we are his servant and worshipper. While we say, "**There is no motion and power except with God**"[5]. A man should not consider any creature as independent, or in other words, and no creature is effective in existence. "**And yet, instead of Him, they take for themselves gods that create nothing, but are themselves created; that have no power to harm or benefit themselves; and no power over life, death, or resurrection**"[1] (Al-Furqan:3). "**Say, "I have no power to harm or benefit myself, except as God wills**"[2] (Yunus:49). So, the doctor, the boss, and other things have no ability to harm or benefit others (including themselves) except as God's will.

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[1] - أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

[2] - وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

[3] - فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

[4] - أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

[5] - لا حول و لا قوة الا بالله

Another type of worship is obedience to other things. God says, "**Have you seen him who chose his desire as his god?**"[3] (Al-Furqan:43). Because he was obedient to his desire. Imam Javad (A) said, "If a person listens to the lecture of another person with all his heart, he has become his servant. If the speaker speaks on behalf of God, he has become a servant of God, and if the speaker speaks on behalf of Satan, he has become a servant of Satan. Now, see what the Quran says, "**Say, it is not for me to change it of my own desire. I only follow what is revealed to me. I fear if I disobeyed my Lord, the torment of a terrible Day**"[4] (Yunus:210).

It means that Prophet Muhammad (S) was not obedient to anything other than God. He was only worshiping God; He was the servant of only God (From here, we can prove that Prophet Muhammad (S) was infallible also). The other verse of the Holy Quran says, "**They have taken their rabbis and their priests as lords instead of God**"[5] (A-Tawba:191). Allameh Hassanzadeh said they were not prostrating for their rabbis and priests but listening to their lectures by their heart and accepting them. They would still be obedient to them even if it were against God's order. So, we have two types of "Shirk" (polytheism): one considers others independent and effective, and the second is obedience by following others, including desires.

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[1] - وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

[2] - قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

[3] - أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

[4] - قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

"**Did I not covenant with you, O Children of Adam, that you shall not serve the Satan? That he is your sworn enemy?**"[1] (Ya-Sin:60). Who is the worshiper of Satan? Whoever follows other people's desires. We need to know God as the only real identity that is effective in existence, and we all must worship Him. "**It is You we worship, and upon You we call for help**"[2] (Al-Fatiha:5). We recite this verse of the Holy Quran many times in our daily prayers. "**It is You we worship, and upon You we call for help**". Are we really like that? Are we telling the truth? Seeking help and considering others independently effectively is a "Shirk".

"**So be upright, as you are commanded, along with those who repented with you, and do not transgress. He is Seeing of everything you do**" (Hud:112). Ayat Allah Shah Abadi said, "The reason Prophet Muhammad (S) said that this verse made me old is because of the second part of the verse which says, "**Along with those who repented with you**". Meaning that Prophet Muhammad (S) must be upright with those who repented with him. It caused Prophet Muhammad (S) to say that "This verse made me old". So, the straight path is to worship only God.

The question is, who is on the Straight Path? Who are the real worshipers? In the Sura Al-Fatiha, which we recite 34 times daily, we say, "**Guide us to the straight path. (6) The path of those**

- [5] اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ
- [1] أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
- [2] إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You have blessed" (Al-Fatiha:6-7). So, the Straight Path is the path of those God has blessed. In many narrations, we have that "Ana'm"[1] (bless) is "Wilayat". Who are the blessed people that are on the Straight Path? "**These are some of the prophets God has blessed, from the descendants of Adam, and from those We carried with Noah, and from the descendants of Abraham and Israel, and from those We guided and selected. Whenever the revelations of the Most Gracious are recited to them, they would fall down, prostrating and weeping**" (Maryam:58). Then God says, "**Whoever obeys God and the Messenger—these are with those whom God has blessed—among the prophets, and Sidiqqun (the honest), and Shuhada (the martyrs), and Salihun (the upright). Excellent are those as companions**" (An-Nisa:69).

The first group who are on the Straight Path are Prophets. These are the people who have the dignity of infallibility. The second group is "Sidiqqun"[2] (The honest people). A "Siddiq" (honest) person is one whose inner acknowledges (confirms) his outer and vice versa. Prophet Muhammad (S) said, "Whoever's inner is different than his outer is "Munafiq"[3] (hypocrite)". It means that whenever we say, "La Ilah Illa Allah" (There is no God except Allah), our inners must also say and believe it. So, we should not do any action except for God's sake, and we should not have any hope except by Allah.

The third group that is in the Straight Path is "Shuhada"[4] (Martyrs). One type of "Shahid" (Martyrs) are the ones who give their lives for God's sake in "Jihad Asqar"[5] (small fight / small struggle). The other type of "Shahid" (Martyrs) are the ones who leave everything behind for God's Sake in "Jihad Akbar" (great fight / great struggle). The fourth group is "Salihun" (upright, people who do right deeds). These people first make their intentions, beliefs, actions, and attributes pure for God's sake and then help others to do so.

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[1] - انعم
[2] - صديقون
[3] - منافق
[4] - شهدا - شهيد
[5] - جهاد اصغر

If we notice in the above verse, other people also are on the straight path, "**Whoever obeys God and the Messenger—these are with those whom God has blessed**". What does it mean to obey God and His Messenger? Or what does emigrating to God and His Messenger mean? "**Anyone who leaves his home, emigrating to God and His Messenger**"[1] (An-Nisa:100). In one interpretation, obeying God means obeying the Quran, and obeying His Messenger means obeying Prophet Muhammad's (S) traditions and practices. Another note is that God's and the Prophet's orders are not different.

Allameh Hassanzadeh has a poem book (Heart Note) that says:

With "In the Name of God the Gracious, the Merciful", the intellect is on the straight path [D].

We explained many narrations from our Imams about how important intellect is. Also, we explained that this world is the manifestation of the intellect world, and our intellect is a ray of the complete intellect. Since the intellect is on the straight path, then whatever it says is true. "**And inspired it with its wickedness and its righteousness**"[2] (Ash-Shams:8). If we look at people in different parts of the world, we see that every nation has a hero who is brave, just, powerful, righteous, wise, kind, and has all good attributes. It shows that human nature loves these traits.

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[1] وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ -

[2] فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا -

There is a fight between desire and intellect. Intellect is on the straight path, but desire is hindering [D].

One might say if our intellect knows the right and bad, why do we need prophets? Yes, the intellect knows right or wrong, but the problem is that the intellect is holistic and cannot understand the details of things. Sometimes, desires dominate the intellect, and the person has no clue which one is right. So, prophets came to tell us that our intellect is correct and also help us understand the details of matters. They help our intellect to overcome our desires and keep us on the straight path.

*Your worst enemies are your desires. The desires always need more like Hell. Hell says, "**On the Day when We will say to Hell, "Are you full?" And it will say, Are there any more?**"*[1] *(Qaf:30)* [D].

Prophet Muhammad (S) said, "Two groups of people will not be satisfied; one is those who love the worldly life, and the second is those who love knowledge.

Don't you see the light is singular in the Holy Quran, but darkness is plural, O wise man [D].

We do not have lights in the Holy Quran, but we have darknesses. The darkness indicates multiplicities. "**God is the Lord of those who believe; He brings them out of darknesses and into the light. As for those who disbelieve, their lords are the evil ones; they bring them out of the light and into darknesses**"[2] (Al-Baqara:257). But light is like prophets, no distinction between them, "**Say, we believe in God, and in what was revealed to us, and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs; and in what**

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[1] - يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

[2] - اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

was given to Moses, and Jesus, and the prophets from their Lord. We make no distinction between any of them, and to Him, we submit"[1] (Al-i-Imran:84).

It is to make you aware that there is only one true path to Allah. This is the light that guides. Narration said, "Imam is the light".

The Path of Allah is you, be very careful and keep yourself on the true path.

"Those who prefer the present life to the Hereafter, and repel from the path of God, and seek to make it crooked—these are far astray"[2] (Ibrahim:3). Meaning they are crooked themselves (their Nafs) because if they stay on the path, they will be on the straight path.

God also is on the straight path. The path of the Lord is a great secret.

"**My Lord is on a straight path**"[3] (Hud:56). Lord of Prophet Muhammad (S) is on the straight path. God says, "**And that to your Lord is the finality**" (An-Najm:42). "**Surely! Unto your Lord is the return**"[4] (Al-Alaq:8).

In fact, God is the path, and this is absolute truth. There is no way out of God ^{D}.

A true mystic sees unity in multiplicity and multiplicity in unity. It is true Quranic monotheism. **"He is the First and the Last, and the Outer and the Inner, and He has knowledge of all things"**[5] (Al-Hadid: 3). (See monotheism discussion of Allameh Hassanzadeh).

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[1] - قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

[2] - الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ

[3] - إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

[4] - إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

Khajeh Tusi then finishes chapter 7 with the following sentences, "The right and left of the straight path are laps and slide. But Heaven is on the right side, and Hell is on the left side for "A'raf" (true mystic). Both are God's Merciful hands". Amir Al-Mu'minin Ali (A) said, "When the mystic passed away, neither the "Saeiq"[1] (driver) nor the "Shahid"[2] (martyr) will find him on the Day of Resurrection, nor the "Rizwan"[3] (The gatekeeper of Heaven) in Paradise, nor "Khazin"[4] (the owner of the Hell) in Hell. Someone asked where "A'rif"[5] (Mystic) is sitting? Imam said, "**In an assembly of virtue, in the presence of an Omnipotent King**"[6] (Al-Qamar:55).

All praise is to God to the extent that He deserves it.

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[5] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

[1] سائق

[2] شهيد

[3] رضوان

[4] خازن

[5] عارف

[6] فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ

Chapter 8: The Book of Acts [A], the Honest recorders, and the descent of angels and devils.

Khajeh Nasir Tusi started chapter 8 with the following sentence, "As long as our speech and actions are in the form of sound and movement, they will not be stable, but if they become a book and images, they will be stable. Every word a person says or any action he does leaves a trace in his soul, and if those words and actions are repeated, something is created in a human being, called "Malakih" (Traits). Because of having that acquired "Malakih" [B], it will be easier to do that action or speech again. If this was not the case, no one would be able to learn science, profession, or speech, and it would not be possible to educate children and imperfect humans.

Therefore, the effects that remain from the actions and speeches of humans are like a book, and we call this the "book of actions". The writers of this book are called "Kiram Al-Katibin" (Holy Writers). The ones on the right are writing the good deeds of the people of the right, and those on the left are writing the bad deeds of the people of the left. "**Behold! when the two receivers receive-one on the right hand and one on the left a sitter**"[1] (Qaf:17).

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[1] - إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

It has been narrated that whoever does a good deed [C], an angel will be created from that good deed, who will reward him, and whoever does a bad deed, a devil, will be created from that bad deed, and he will be punished. God says in the Quran, "**Surely, those who say: "Our Lord is God," and then go straight, the angels will descend upon them: "Do not fear, and do not grieve, but rejoice in the news of the Garden which you were promised. (30) We are your allies in this life and the Hereafter, wherein you will have whatever your souls desire, and you will have therein whatever you call for**"[1] (Fussillat:30-31). Conversely, we have, "**Shall I inform you upon whom the devils descend? (221) They descend upon every sinful liar. (222) They give ear, and most of them are liars**"[2] (Ash-Shu'ara:221-223).

Also, the Quran says, "**Whoever shuns the remembrance of the Most Gracious, We assign for him a devil, to be his companion**"[3] (Az-Zukhruf:36). The people of rational thought (Philosophers) call them "Malakih" (Acquired attributes) but the people of insight (mystics) call them angels and devils, but both are the same. Since these acquired attributes are eternal [D], then the rewards and punishments of the Hereafter are also eternal. A narration says, "The heavenly people are in heaven, and the people of hell are in hell by their intentions"[4]. Therefore, whoever does a small particle of good [E] or bad, that good and bad is written and formed in the book and will be with him forever. "**Whoever has**

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[1] - إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

[2] - هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ

[3] - وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

[4] - انما يخلد اهل الجنة فى الجنة و اهل النار بالنيات

done an atom's weight of good will see it. (7) And whoever has done an atom's weight of evil will see it. (8)"[1] (Az-Zalzala:7-8). When their book opens before them, "**When the records are made public**"[2] (At-Takwir:10). Heedless People would say, "**Woe to us! What is with this book that leaves nothing, small or big, but it has enumerated it? They will find everything they had done presently. Your Lord does not wrong anyone**"[3] (Al-Kahf:49). It is mentioned in many traditions that by saying a "Sobhan Allah" (Glory to God) or doing a good deed, an angel is created in the eternal Paradise, and the person enjoys seeing it.

Similarly, people are created from the sins that cause a nation's punishment, as mentioned in the story of Prophet Noah's son and Pharaoh. "**He said, O Noah, he is not of your family. It is an unrighteous deed**"[4] (Hud:46) [F]. "**And We saved the Children of Israel from the humiliating persecution. (30) From Pharaoh. He was a transgressing tyrant (31)**"[5] (Ad-Dukhan:30-31).

Some narration says, "Unbelievers are created from believers' sins"[6]. There are many examples similar to this narration. This sentence is because "**The life of this world is nothing but diversion and play, and the Home of the Hereafter is the Life if they only knew**"[7] (Al-Ankabut:64) [G]. In the opinion of the people who live in this world, everything that is in the veil is not alive, but when that veil is removed, they will see it.

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[1] فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

[2] وَإِذَا الصُّحُفُ نُشِرَتْ

[3] يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

[4] قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

[5] وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠) مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (٣١)

[6] خلق الكافر من ذنب المومن

[7] وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

"**You were in neglect of this, so We lifted your screen from you, and your vision today is keen**"[1] (Qaf:22). This will be the time when they will die from this worldly life, which is actually death, and be resurrected to eternal life, which is the death of this world. "**Is he who was dead, then We gave him life, and made for him a light by which he walks among the people, like he who is in total darkness, and cannot get out of it? Thus, the doings of disbelievers are made to appear good to them**"[2] (Al-An'am:122).

It is in the way that people will see the truth as it is, and this is the answer to the prayer of the Messenger of God (Prophet Muhammad (S)) that he said, "O God, Show me things as they are"[3]. Everyone should read his book and take care of his account after the hijab (veil) is removed from him [II]. "**For every person, We have attached his fate to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. (13) "Read your book; today there will be none but yourself to call you to account (14)**"[4] (Al-Isra:13-14). A narration says, "As you live, you die, and as you die, you rise"[5]. So If they are among the People of "Forerunners" or "Right"; they take their books from the front or the right side. "**As for him who**

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[1] لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[2] أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

[3] اللهم ارنا الاشياء كما هى

[4] وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣) اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (١٤)

[5] كما تعيشون تموتون و كما تموتون تبعثون

is given his book in his right hand. (7), He will have an easy settlement. (8)”[1] (Inshiqaq:7-8)[1].

If they are among the guiltiest, “**If only you could see the guilty, bowing their heads before their Lord**”[2] (As-Sajda:12), and if they are among the people of the “Left”, they take their book from behind or from the left side. “**But as for him who is given his book behind his back (10), He will call for death (11)**”[3] (Al-Inshiqaq:10-11). “**But as for him who is given his book in his left hand, he will say, “I wish I was never given my book. (25) And I never knew what my account was. (26) If only it was the end. (27) My money cannot avail me. (28)**”[4] (Al-Haqqa:25-28).

Explanation

This chapter discusses the book of human actions, which is stated in the Quran. The book of human actions is not the same as the books of this world, but the book of their actions is their “Nafs” (Soul), in which all actions are recorded. According to the unification of perceived and perceiver, all actions and intentions are united with us (Nafs). So, every action and intention remains with us as long as the “Nafs” remains. Human “Nafs” is made of knowledge and actions. This book is the reality of our essence. “**And the book will be placed, and you will see the sinners fearful of its contents. And they will say, “Woe to us! What is with this book that leaves nothing, small or big, but it has enumerated it?” They will find everything they had done**

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[1] - فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨)

[2] - وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ

[3] - وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا

[4] - وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ (٢٥) وَلَمْ أَدْرِ مَا حِسَابِيَهْ (٢٦) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧) مَا أَغْنَىٰ عَنِّي مَالِيَهْ (٢٨)

presently. Your Lord does not wrong anyone" (Al-Kahf:49). Everything is gathered in our Nafs, even though we might not remember it all now. That is why, in hypnosis, people remember their past. Meaning everything is recorded in our Nafs (us). But now, we cannot remember everything due to our engagement in this world.

Allameh Hassanzadeh: *"The book of Nafs (I) is the book of actions. This book is made of actions. This newspaper is the book of our essence. "**Woe to us! What is with this book that leaves nothing, small or big, but it has enumerated it**"* [A].

The details of those actions will be embodied in the Hereafter when there are no physical senses. We must be cautious about what we write in ourselves (our Nafs or our book).

Is our book full of ridiculous things, jokes, wasting time, annoying people, or is it full of helping people, loving people, religious or afterlife knowledge? "**For every person, We have attached his fate (book) to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. (13) "Read your book; today there will be none but yourself to call you to account (14)**"[1] (Al-Isra:13-14). We will read our book, and we are sufficient for it. If you want to see the book of humans, talk to them or travel with them because they turn the pages of their book and you will know what is written in it.

Allameh Hassanzadeh said, *"The hints in the narration of 14 Ma'soomin, which are the shadow of the Holy Quran, are handy to understand the book of action. Of course, the explanation of this narration should be learned from a very knowledgeable scholar who has understood the truth"* [A].

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[1] - وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣) اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (١٤)

Someone asked Prophet Muhammad (S), "What are the books and pens used by the angels to write down the deeds of humans? The Prophet of God replied that their book is the chest of these people (their soul), and the pen is the tongue of these people". Our speech fills the majority of our Book of Deeds. So, it is not that two angels are sitting with pen and paper and writing our deeds in a book like in this world, but it means the existential union of our acts with us (Nafs). Amir Al-Mu'minin Ali (A) said, "Everything I told you, I said from the Holy Quran; if you ask, I will show you where from the Quran I said those words". The hadiths narrated by the Imams should be learned from the true master because it is impossible to reach the depth of their speech easily. It is hard to understand the meaning of sentences of some philosophers like Pythagoras, Plato, Socrates, and Aristotle; how do we expect to understand the narrations of infallible Imams?

People should learn the narrations from someone who explains the hadiths and engraves them in people's hearts, and this is not that anyone who knows Arabic can translate and understand the Holy Quran and narrations.

Allameh Hassanzadeh said, *"All our actions and talks are perishable, and they don't have a quiet moment (for example, where are our actions that we did 5 hours ago?). In other words, it can be said that our speeches and actions are like "Araz" (Refer to Chapter 5) or even "Motion" that do not remain stable. (Even the substance of the material world is in motion. This is the nature of the material world, which is discussed in "Harakat e Juhari" or "Substance theory" of Mula Sadra).*

The essence and foundation of the material world is motion, not that this world has motion. Wherever we see in the material world is because of motion or is the motion. Physicists called it Energy, which is the basis of the material world. The Energy itself cannot be seen. In one interpretation, we could say that Energy is Motion and the essence of the material world. Our words and actions are lost, but a fixed truth is generated from them. For example, we learn to swim by practicing so that the attributes and ability to swim are fixed in us, but those *practices are lost.*

The characteristics of acquired attributes or traits (Malakih) (which are the product of repeating) differ from the material world. Their container is our Nafs, which is outside of space and time, but material objects are necessary tools for this immaterial product (attribute). In Arabic, we call "Malakih". So, by repeating our thoughts, behavior, and actions, we make ourselves, or we make our Heaven and Hell. People enjoy or suffer in the Hereafter because of the angels and demons that they have created in themselves.

Allameh Hassanzadeh said that one of his students told him that he saw mystic Ibn Arabi in a divine vision while sitting after a prayer. The student asked Ibn Arabi to teach him a secret, and Ibn Arabi told him that you are "Malik e Yaum e ddin"[1] (the owner of the Day of Judgment). Allameh Hassanzadeh said: I told him that everyone is the owner of their Day of Judgement because they create Heaven and Hell within themselves. All the actions will be embodied in the Hereafter and make our Heaven and Hell.

For example, a person dreams that he is drinking milk, and the dream interpreter tells him that he will gain knowledge. So, it was knowledge in this world, but it was embodied as milk in the dream.

*All our words and actions, like praying, fasting, studying, etc., are not stable, but by repeating them, "Malakih" (attributes) will be generated in the human soul. They become the material for the Hereafter forms of man. The man plants seeds in the ground of his soul and grows and harvests them in the Hereafter. "**On that Day, no soul will be wronged in the least, and you will be recompensed***

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[1] - مالک یوم الدین

only what you used to do"[1] *(Ya-Sin:54).* ***"And God was to expose what you were hiding"***[2] *(Al-Baqara:72). Detail of this discussion is written in the unity of perceived and perceiver book*[A].

Our rewards are our actions because our actions make our Heaven and Hell. The reward of practicing swimming is that you become a swimmer. A person woke for the night prayer, and when he started "Wuzu" (Ablution), he saw an intense light. He thought that the light was God, but suddenly, he heard the voice of his master, who told him that this light was the embodiment of his ablution.

It means that even our most minor actions, even a smile or a small joke, may become something big in the Hereafter. Once, I dreamt of being with Allameh Hassanzadeh and one of my friends beside a river. Allameh told me that this gentleman (my friend) is fertile land, and I am farming on this land. When I said this dream to Allameh Hassanzadeh, He told me that, yes, this dream is according to the narrations which say that people's souls are the farm of scholars. Every student is a garden of their teacher. One should be very careful in choosing companions because they affect us. We should be cautious not to plant hellish seeds in our souls. We have to draw barbed wire around our souls so that only the seeds of Paradise remain in it.

Allameh Hassanzadeh, in his poem book, "Heart Note", said:

There is time in front of you that your secret becomes revealed, so watch your young.

Do you know that in the Day when your secrets are uncovered, each inner becomes apparent?

Here, the seeming laws served as your veil. However, in the Hereafter, inner laws rule.

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[1] - فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

[2] - وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ

There will be equality for you here and there if you emerge from yourself, my brother.

If you are blessed by your veil removal, these two locations merge into one for you.

You see that you are the religious, and you are the owner of your religion.

Based on your religion, you are Heaven or Hell; rewards or punishments are from you and necessary for you.

You are your farm and your product; Whatever you plant will remain for you.

You are your seed and your farmer; you must harvest what you planted.

The rewards (or punishments) are your actions, proved using the Quran, mysticism, Philosophy, and conscience.

Yes, It is the knowledge that makes Humans; action is accompanying knowledge also.

Knowledge and action make Humans; Everyone is whatever they make themselves.

Therefore, Resurrection is with you. Be careful; Don't think Resurrection is outside you [A].

In the Hereafter, our hidden actions also will be visible. "**On the Day when the secrets are disclosed**"[1] (Al-Tariq:9). "**You were in neglect of this, so We lifted your screen from you, and your vision today is keen**"[2] (Qaf:22). God's Awliya see the inner and outer of people in this world because their Resurrection already came in this world. Whatever they should see in the Hereafter, they see in this world. We see all the faces and things in our dreams in ourselves. The Heaven and Hell that people see in the Hereafter are in themselves.

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[1] - يَوْمَ تُبْلَى السَّرَائِرُ

[2] - قَدْ كُنتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

We have proven in self-knowledge discussion that everything we see in this world is actually seen in ourselves. Here, we become passive from outside ourselves, but on the Day of Judgment, there is no more passivity; instead, all the figures that we see on the Day of Judgment are things that we have acquired during our worldly life, which will be displayed for us in the Hereafter. Allameh Hassanzadeh saw in a divine vision that his mouth was sewn with a needle, and it hurt a lot, so he understood that this was the punishment for someone who does not take care of what he says with his mouth.

A few days ago, we were at the service of Allameh Hassanzadeh. He was giving a speech in a mosque. A child entered the mosque and started talking and making noise. The child's father put his hand over the child's mouth to be quiet. Allameh Hassanzadeh said, "This child is speaking according to his childhood needs. You should keep your mouth shut and be careful". The human Nafs is like an excellent land that is ready for agriculture. If a seed is planted and someone takes care of it well, it will become a beautiful farm and garden, so we must be careful not to plant hellish seeds in the land of our souls. The Messenger of God, Prophet Muhammad (S), said, "The action of man is the companion of man".

Some people think that if they upset someone and leave, there will be no problem, in the case that any kind of smile, bad manners, and abusive speech will be united with themselves. They will see that act on the Day of Judgment, but because they are immersed in worldly life, they cannot see the afterlife form of their actions. Just as the human body needs food to stay healthy, the soul also needs food and care. The food of their soul is knowledge. The soul of some people is as small as a sparrow, but some people's life is as enormous as the heavens and the Earth. The first recommendation that Allameh Hassanzadeh gave to his students was to study and gain knowledge and then act based on that because knowledge is the leader of actions.

Someone asked Prophet Muhammad (S), "What is the best action?" Prophet replied, "Knowledge!". The companion asked, "We asked about actions, and you replied "knowledge"?". Prophet replied, "Because with the knowledge, few good deeds are accepted, but without knowledge, even many good deeds will not be accepted". Allameh Hassanzadeh said, "I am 75 years old, but if I find out that on the other side of the Earth, there is some divine knowledge that I can learn, I will travel there".

In the Self-knowledge discussion, we explained that "Nafs" is knowledge. The thing that we call "I" is my knowledge of myself. Also, we discussed that by acquiring more knowledge, we would intensify the existential of the "I" or "Nafs".

In the discussion of Resurrection, we have two types of books. A partial book, which is a book related to the recorded speeches and deeds of every human being. "**For every person, We have attached his fate (book) to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. (13) "Read your book; today there will be none but yourself to call you to account (14)**" (Al-Isra:13-14). And we have another book, The Book of Allah: "**This Book of Ours speaks against you in truth. Indeed, We have been transcribing what you have been doing** "[1] (Al-Jathiya:29).

Sometimes, actions or speeches of people leave effects on the world after they have passed away; for example, someone has the knowledge and teaches it to others, or someone does something good like building a school, a hospital, or someone might do an evil deed which remains in worldly life for years. After him, those good or bad effects will be recorded and preserved in the book of God.

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[1] هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ -

Those who record human actions in Islam are called "Kiram Al-Katibin" (Holy writers). According to the narrations, the Holy Writers are two angels, one sitting on the right shoulder of a person and one on the left shoulder of a person, and the angel on the right side writes down a person's good deeds. The angel on the left side writes down a person's evil deeds. Shoulders here mean the place where angels surround all the actions and behavior of humans, and they see whatever we do. We have already explained what is meant by the right side and the left side. The right side of man refers to the spiritual side of humans, and the left side refers to the animal side of humans.

Also, we explain one of the meanings of the following verse of the Holy Quran, **"(Satan said to God) Then I will come at them from before them, and from behind them, and from their right, and their left; and you will not find most of them appreciative"**[1] (Al-A'raf:17). We said that the face of humans is towards this world as Amir Al-Mu'minin Ali (A) said, "Tawba (Repentance) is behind you" (you need to turn your face towards God). The human behind is the immaterial world, the right human is the spiritual aspect of humanity, and the left aspect of a human is the animal aspect. So, Satan will try to deceive us through worldly life (front), the immaterial world (behind), spiritual (right), and animal aspects of us (left). Those angels and where they wrote are not separated from us.

Allameh Hassanzadeh said, *"There are also other narrations which say, the angels are not only limited to the angels of*

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[1] - ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

questioning of humans. If the actions are bad, the angels that people see in the Hereafter are the questioning angels. Shaykh Mufid (Shia scholar 948–1022 CE) in his book "The Book of beliefs", said, "The two angels who are descending to infidels are called "Nakir" and "Munkar" but the name of the two angels who are descending to believers are called "Bashir" and "Mubashir". It is called "Nakir" because the infidel was denying God and it is called "Bashir" because they give good news and rewards to the believer. These names of angels are based on their actions. For believers, called "Mubashir" and "Bashir" but for infidels called "Munkar" and "Nakir". The angel of death is like a mirror in which we see ourselves.

The summary of the discussion using the hints of God's Awliya and infallible Ahl al-Bayt is that knowledge and action make man, and everyone makes himself using his intentions, speech, and activity, and "Nafs" or "I" is an immaterial entity outside the laws of matter and worldly life. The two angels, Nakir and Bashir, are the embodiment and representation of human actions in the Hereafter.

*Allameh Hassanzadeh, in 1001 Notes, said, "God says, "**Until, when death comes to one of them, he says, "My Lord, send me back. (99) That I may do right in what I have neglected." By no means! It is just a word that he utters. And behind them is Barzakh**[1] **(a transition, a barrier, interval between death and Resurrection) until the Day they are resurrected. (100)**" (Al-Mu'minun:99-100).*

In this verse, The Day of Resurrection is after Barzakh. The torment of the grave happens in Barzakh. The real graves of humans are not outside of themselves. The outside graves (where their bodies are buried) are unreal. The Resurrection happens

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[1] - برزخ

when humans exit their real grave, Barzakh. It is essential to note that God says "The Day of Resurrection" as the word day means when the facts are revealed. So, the Day of Resurrection is the rise and perfection of human existence. The Resurrection is the human exit from the acquired Barzakh (Good or bad attributes and figures acquired by humans' actions and knowledge in worldly life)" [C].

When death comes to people, their knowledge rises, and they realize that they should do good deeds, but they do not know that if they were returned to the material world, they would do the same that they have done before. So, we should get the knowledge before natural death comes. Prophet Muhammad (S) said, "Die before you die"[1]. Meaning that we should acquire the knowledge of death before we die. Previously, We explained voluntary death in the explanation of the narration (Note that this does not have anything to do with suicide, which is forbidden in Islam). **"The life of this world is nothing but diversion and play, and the Home of the Hereafter is the Life if they only knew"**[2] (Al-Ankabut:64).

We have two types of graves: 1- Unreal grave, which is the hole where the bodies are buried; 2- Real grave, which is the world between death and the Day of Resurrection. Students of Socrates asked him, "O Master, where should we bury you after you die?" He replied, "If you find me, then bury me wherever you like". (Meaning, this is my body, not me. The important thing is my soul that will be in its Barzakh). Imam Sadiq (A) said, "The grave is the Barzakh". People will enjoy or suffer from acquired attributes that become figurative in the Barzakh. Since we are attached to this material world, we cannot perceive the acquired attributes precisely. Barzakh is the continuation of worldly life. Whoever does not gain perfection here must achieve perfection in the Barzakh.

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[1] موتوا قبل ان تموتوا

[2] وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

In chapter 4 of volume 4 of Asfar, Mulla Sadra explained Barzakh (grave) and the Day of Resurrection. He said, "The real grave is the acquired attributes. Rewards and torments of the grave are enjoyments and sufferings from the acquired attributes and figures. Resurrection is the exit from the attributes, like when the baby leaves the mother's womb. The difference between the situation in the grave (Barzakh) and Resurrection is like the infant before and after leaving the mother's womb because Barzakh (grave) is a sample of Resurrection states.

People are tied up in worldly life. Therefore, they are not capable of perceiving the truths of Resurrection. It is similar to a newborn baby who does not have strong physical senses. So, as long as the state of the soul is weak, as we said, and its perceptions are like dreams, it is told that the person is in the Barzakh world. When the soul becomes strong enough to perceive the truths of the Resurrection, we say that its Resurrection is raised" [c].

Allameh Hassanzadeh said, *"The unreal grave (where the bodies are buried) has low relation to the human soul. The human soul is not buried in the grave. The real grave is not outside of people but is proportional to them. A narration in Usul Kafi (one of the main Shia narration books) is very helpful here. Omar ibn Yazid asked Imam Sadiq (A): I heard you say, "All of our followers (Shia) are in Heaven howsoever". Imam Sadiq (A) replied, "Yes, you are right. I swear to God that all of them are in Heaven". Omar said, "May I be martyred for you; many sins are great". Imam replied, "In the resurrection, all of the followers are in Heaven with the interceding of Prophet Muhammad (S) or his successor (Amir Al-Mu'minin Ali (A)). But I swear to God I am afraid of your Barzakh". Omar asked, "What is Barzakh?". Imam*

(A) replied, "Grave, it is from when a person dies until the Day of Resurrection".

In another narration, Abdullah ibn Sanan in Amali (one of the main Shia narration books) said, "It was told to Prophet Muhammad (S) that Sa'd ibn Ma'az died. Prophet Muhammad (S) and his companion went to make "Qusl" (washing a dead body according to Islamic tradition). After "Qusl", they put Sa'd's body in "Kafan" (wrapping a dead body with cloth), Prophet Muhammad (S) followed his companions without "Rada" (Cloak) and "Aba" (Gown) when they carried Sa'd body. Sometimes, Prophet Muhammad (S) took the right side of the coffin, and sometimes, he took the left side of the coffin until they reached the grave. Then, Prophet Muhammad (S) went inside the grave and asked for soil and bricks (to prepare the grave).

After that, Sa'd's body was buried in the grave; they filled it with soil and made it flat. Prophet Muhammad (S) said, "I know that this will rot and perish, but God likes for his servants to do things precisely and firmly". At the time, Sa'd's mother said, "O Sa'd, May heaven be up to you". Prophet Muhammad (S) said, "Be quiet, do not necessitate things to God, because Sa'd is now in the torment of the grave". Later, the Prophet's companion asked him, "O Messenger of God, today we saw that you have done things that you have not done before with others". Prophet Muhammad (S) said, "Angels came without "Rada" and "Aba" and I did the same. My hand was with angel Gabriel; when the angel Gabriel took a right or left side of the coffin, I did the same.

Then companions asked, "You put Sa'd in the grave and prayed for him but later you said, Sa'd is in torment, why?". Prophet Muhammad (S) said, "Because he was treating his family badly" (End of the narration). These traditions are beneficial to understand the reality of the Hereafter. We discussed this in detail *in "Itihad A'qil wa Ma'qul" book (Unity of Intellectual and Intellect)"* [C].

Whoever does a good deed, an angel will be created from that good deed

We have explained that the book of deeds is the human soul in which the facts are recorded. It has been presented to you with authoritative and philosophical proof that whatever we perceive becomes united with us. The human soul is a tablet for recording. On the Day of Resurrection, man will see this book, whether it is Heaven or Hell! Whoever does a good deed, an angel will be created from that good deed, which gives the rewards. Human actions have two aspects: an external aspect and a spiritual aspect.

The outer aspect of human actions is destroyed, but the spiritual aspect remains in man. Therefore, all our speeches and actions create some truths in the soul. If the acquired truths and actions are good, we call them angels; if they are bad deeds, we call them devils. A narration says that even your smile is questioned.

When someone does actions, truths are created that do not have a form, but in the "Barzakh" ("Methal") world, the truths are formed according to the actions; some truths become fires and devils, and some become gardens and angels. God says, **"Surely, those who say: "Our Lord is God," and then go straight (go stable), the angels will descend upon them: "Do not fear, and do not grieve, but rejoice in the news of the Garden which you were promised. (30) We are your allies in this life and the Hereafter, wherein you will have whatever your souls desire, and you will have therein whatever you call for"[1] (Fussillat:30-31).**

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[1] - إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا

It is worth noting that the descent of angels is before Heaven because it says, "The Garden which you were promised". So, for people who say, "Allah is our Lord" and be steady (having stamina), Angels descend to them. Amir Al-Mu'minin Ali (A) always said, "Allah, Allah, My Lord, I do not take a partner with Him"[1]. Those angels are manifestations of saying, "Allah is my Lord".

They are friends of the believers in this world and the Hereafter. It is said in the narration that if Shias had not fallen into sedition and had not been in trouble, angels would appear to you and shake hands with you, and you would meet each other face to face. (So, we increase our capacity, and many things will be revealed to us). Another point in this verse is that God loves a continuous action, even if it is small, because its effect on the soul is greater.

It is also true about the repetition of sins, Meaning that if someone commits a small sin continuously, its effect on the soul will be greater. On the opposite, we have these verses, **"Shall I inform you upon whom the devils descend? (221) They descend upon every sinful liar. (222) They give ear, and most of them are liars"**[2] **(Ash-Shu'ara:221-223).** Just as the descent of angels is God's mercy, the descent of devils is also the descent of God's punishment. People do not directly see the descent of angels and devils, but the evil or good thoughts that come to mind are a result of that descent. When a truth pulls you up, it is the descent of angels; when a truth drags you to Hell, it is the descent of devils.

تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) نَحْنُ
أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَّعُونَ

- [1] الله الله ربی لا شرک به ربا

- [2] هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ
أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ

Also, the Quran says, **"Whoever shuns the remembrance of the Most Gracious, We assign for him a devil, to be his companion"[1] (Az-Zukhruf:36).**

It means that the one who is not with God is with the devil. The truth of paying attention to the world is Satan. Because the devil is the agent of the world's luxury, loving the worldly life is the product of being a companion and being close to the devil. God says, "I am the companion of the one who remembers me"[2] (Narration). The worldly life is not the house of reward or punishment, but the Hereafter is the house of reward and punishment, and people reap what they sowed in the material world. We have said many times that in one interpretation, the inner of worldly life is Hell.

The people of rational (Philosophers) call them "Malakih" (Acquired attributes)

Allameh Hassanzadeh explained the sentence of Khajeh Tusi as follows, *"Malakih is rooted in "Malik" which means sovereignty and authority. By repeating every profession, work, posture, attention, and intention, a person gains "Malakih" (Acquired attributes), Meaning he becomes the owner of authority or mastery. It becomes easy for him to perform the action and effect of it, and this authority and mastership is called "Malakih". If this mastery is in good deeds, it is called angels, and if it is in bad deeds, it is called devils"* [B].

- [1] وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ
- [2] انا جليس من ذكرنی

In the explanation of the above sentence, you can consider the following example about the "Malakih", someone who does not know how to ride a bicycle. With a lot of practice, the "Malakih" of cycling is created in him, meaning he has mastered cycling and does it effortlessly.

Allameh continued, *"Angels are called "Ghowa"*[1] *(forces) of the material world because they have authority over their subordinates, which is the material world. In one interpretation, the material world is like their body, and they have the authority over it" (With God's will)* [B].

Regarding angels, "Rassaeil of Tawhid" (Monotheism treatises) of Allameh Tabatabaei is very useful. A section in the book talks about angels, devils, Angel Gabriel, The book, The Pen, and much more. Also, Allameh Hassanzadeh explained this in much more detail in the book "Insan and Quran" (Human and Quran) (for example, the meaning of angels is having wings based on the Holy Quran).

Allameh continued, *"Ibn Arabi, in his book "Futuhat", said that Malakih is rooted in "Ulukat", meaning messenger (the truths that are descent by God), but Mulla Sadra used both meanings in his books. Although the discussion about this topic is precious, it may separate us from the main topic so that we will be satisfied with this explanation"* [B].

There are two aspects to angels. If we look at them as God descends them, then we call them messengers, but if we look at them with their authority over the material world, they are called "forces" of this world. All creatures in one aspect are the messengers of God as they descend to this world; even Satan is one aspect messenger of God as the Quran says, **"He said, "Begone! Whoever of them follows you—Hell is your reward,**

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[1] - قوا

an ample reward." (63) "And entice whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth and children, and make promises to them." But Satan promises them nothing but delusion" (AlIsra:63-64).

People will be in Heaven and hell eternally

As we explained earlier, every action we do becomes united with our Nafs, and since our Nafs, which we have proven to be eternal, then acquired attributes (Malakih) by our actions, which are the constituents of our Heaven and Hell, will also be eternal. And that is why people will be in eternal fire even though they have sinned for a short time. Here, a question arises: What will happen to "Shifa'at" (Intercessions) and "Takamul Barzakhi" (perfection in the Hereafter)?

We have already explained that in one interpretation, human beings are divided into three main divisions: 1- The level of actions, 2- The level of "Malakih" attributes and ethics, and 3- The level of beliefs. In the discussion of intercession, it is as follows that if a person's beliefs are in accordance with the beliefs of the Prophet of Islam (Prophet Muhammad (S)), even if the person has bad attributes and wrong actions, they will ultimately be in Heaven, despite being punished for their sins in Barzakh. Bad attributes and actions will be destroyed due to the perfection in Barzakh. At last, he will be in Paradise, so we have narrations from our Imams which say, "Our Shia's will all go to heaven, even those who are sinners, but we are afraid of your Barzakh" (characteristic of Shia Muslims can be found in many narrations).

Suppose a person's beliefs are correct, but the order of his attributes and actions is corrupt. In that case, a person can enter Heaven through intercession because, with monotheistic belief, no one goes to Hell. Still, if his beliefs are wrong, he deserves to enter Hell, even though he has good attributes and actions. Here, this question arises: Those who have good deeds and attributes but are polytheists will not go to Heaven. The narration says that their punishment will be reduced because God says, "**God does not waste the reward of the righteous**"[1] (At-Tawba:120).

Allameh Hassanzadeh: *"A narration from Imam (A) says, "The heavenly people are in heaven, and the hell people are in hell by their intentions"* [D].

Allameh Hassanzadeh always keeps saying that the narrations of our Imams are Miracles. Some miracles are based on actions, like the miracles of Prophet Moses (A), but some are based on speeches. If someone becomes intelligent enough and studies the narrations from 14 Ma'soomin, they will recognize their speeches as miracles. Philosophers and Mystics must try very hard to reach the ultimate rank, but at the end of their journey, they will see how Imams explained things precisely and simply.

We cannot see any of these narrations from another companion of Prophet Muhammad (S); for instance, read one sermon of Nahj Al-Balaqa of Amir Al-Mu'minin about monotheism and see if anyone else can compete with it.

Another question is that if a person sins in a short period, why should they be in Hell forever? The answer is that because this person intended that if he was in this world forever, he would always commit the same act of sin [D].

Imam Sadiq (A) says, "The people of the fire are eternally in Hell because their intention in this world was that if they were eternal in worldly life, they would sin forever, and the people of Heaven are eternal in Heaven because they intended that if they were in the worldly life eternally, they would obey God forever. So,

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[1] - إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

*they stay in Heaven or Hell forever because of their intention. Then Imam Continued with this verse of the Holy Quran, "**Say, Each does according to his disposition**"[1] (Al-Isra:84). Imam said, "It means they do according to their intentions"*[D].

Therefore, the sinner who hopes to repent one Day differs from the one who has no intention of repenting. In everything, we should have intention because it affects the soul. Once, we went to Ayatollah Bahjat to ask him questions, and after he answered our questions, he said that Tudoleli (hidden intentions) also has punishment. The thought of sin darkens the mirror of the heart. Of course, thinking is different from having an intention. Sometimes, a person thinks about sin, but sometimes, a person intends to go and do that sin.

A real mystic who has reached the truth does not even think about sin. There is a very important narration that says, "Someone asked Prophet Muhammad (S), "How come you don't even think of sin?". Prophet replied, "Have you ever thought of eating human excrement and enjoying it?". It means you do not have the knowledge about sin that you are thinking and enjoying of it.

Whoever does a tiny particle of good or bad, that good and bad is written and formed in the book and will be with him forever

*Allameh Hassanzadeh: "The verse of the Holy Quran says, "**Whoever has done an atom's weight of good will see it. (7) And whoever has done an atom's weight of evil will see it. (8)**"[2] (Az-Zalzala:7-8). A human sees the truth of a good or evil action in the*

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[1] - قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ

[2] - فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

*Hereafter, and the situation of the above verse is actual for all people, both believers and unbelievers. "**We will not waste the reward of those who work righteousness**"[1] (Al-Kahf:30).*

Imam Baqir (A) said, "Indeed, a believer in his own country is angered by the king and flees from that country to another country where all are polytheists. The believer goes to the door of a polytheist's house for help, and a polytheist welcomes him and shows kindness to him. When that polytheist dies, God reveals to the polytheist, "I swear by my honor and glory that if there was a place for you in heaven, I would have placed you in it, but Paradise is forbidden for a person who dies as a polytheist, but O fire, scare this person but do not bother him, and his food will reach him in the morning and at night". Narrator asked, "Does the food come from heaven?". Imam said, "From wherever God wants".

The purpose is that because there was a shared feeling of philanthropy, love, and shelter of a believer in the polytheist, he will receive the reward of this trait, so God ordered the fire to scare him but not to hurt him [E].

This hadith is one of the critical narrations because it says that God reveals to the polytheist, although, as we know, God's revelation has different levels. Why does God say that I would send you there if there was a place for you in Heaven? As we have explained, Heaven and Hell are in man himself, and beliefs make our soul heaven or hell land. Polytheistic beliefs make the human soul hellish, and monotheism makes the human soul heavenly; now, a person can plant bad seeds in the heavenly land (his soul), but another person can plant flowers in the hellish land (soul).

Another question is, how is the quality of the forbidden in the Hereafter? "Halal" (Lawful) and "Haram" (Forbidden) in this world are “Tashriei”[1] (A kind of guidance that God guides man to the path of perfection through the prophets, the holy book, and the Imams). Still, in the Hereafter, they are “Takwini”[2] (A guidance that exists in the creation and nature of creatures, and everyone benefits from it. This guidance is optional and leads everyone to perfection, and there is no misguidance against it). An example that can be given regarding Halal and Haram of “Takwin” is that, for example, it is Halal for a fire to burn paper, but it is Haram for a fire that burns stone, which means it is not possible to be done.

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[1] - إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Allameh Hassanzadeh said in the explanation of the above hadith, “Don't you see that our Imams (A) said that whoever does not give thanks to another creature will not give thanks to the creator, which means that a person who does not have gratitude because of the lack of emotions and conscience, he does not give thanks to other creatures, nor does he give thanks to God, the creator [E].

Meaning they do not have gratitude attributes in themselves. Imam Sadiq (A) and his companions were moving on the road toward Mecca. They saw someone waving his hands. Imam said, “Ask him what this person wants”. They went there and came back. Imam said, “What did he want?” They said, “He wanted water”, and Imam said, “Why didn't you give him water?”. They said, “Because he was a Jew!”. Imam said, “Don't you have human feelings; give him water and food”. In the battle of Safin, Amir al-Mu'minin Ali (A) did not shut off the water on Muawiya and his army, who were his enemies, but you see what Yazid did to Imam Hussain (A) and his family in Karbala.

When people open the books and see the book of their own existence, “**When the records are made public**”[3] (At-Takwir:10).

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[1] تشریعی

[2] تکوینی

Those who neglected them say, **"Woe to us! What is with this book that leaves nothing, small or big, but it has enumerated it? They will find everything they had done presently. Your Lord does not wrong anyone"**[1] (Al-Kahf:49). All actions are collected, even the weight of a particle, all actions and intentions unite with the human soul and do not disappear. The moments of life are like the chests. Some have boxes full of light; others have empty boxes full of darkness. The most challenging thing for a believer is when his box is empty.

Human actions are the reward and punishment

In the story of Prophet Noah's son, **"He said, O Noah, he is not of your family. It is an unrighteous deed"**[2] (Hud:46).

Allameh Hassanzadeh said, *"Human actions are the reward and punishment. Man creates himself with his actions. I have written an explanation in the unity of the intellect and the intelligence of Ayatollah Rafiee Qazvini that, In the above verse, the Qur'an introduced the man as the act of man and said that the son of Prophet Noah (A) was an unrighteous act. It is not correct to add the word "Zu" (owner) to the verse of the Holy Quran and say: he was the owner of the righteous act, so the correct translation is that the son of Prophet Noah (A) is the unrighteous act because the action and doer are one". Amin Al-Islam Tabarsi in Majma' al-Bayan says, "The reciting of Hafs an Asim is like the reciting of Amir Al-Mu'minin Ali (A) except ten words". Allameh Helli in Tazkiratul Fuqaha says, "The reciting of Abu Bakr an Asim is exactly like the reciting of Amir Al-Mu'minin Ali (A)".*

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[3] وَإِذَا الصُّحُفُ نُشِرَتْ

[1] يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

[2] قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

Both above recitations of the Holy Quran brought "Amal" with Fath of Mim and Tanwin of Lam. So, be aware that Heaven and Hell are in souls; and not souls in Heaven and Hell. In reality, Heaven and Hell are the souls" [F].

The human soul is immaterial with unlimited capacity. In the self-knowledge lectures, we explained that the container of knowledge is in our Nafs. But in reality, the Nafs is knowledge, and knowledge is the Nafs. I do not think they are two different things, but they are one. In the Material world, things are separated, and we must have something in something, but the Hereafter is different.

Our knowledge and action here make us in the Hereafter. Therefore, Heaven is in our soul, not that Heaven is one thing and the soul is another thing, and Heaven is inside it, but our soul is the same as Heaven. The narration says that an unbeliever is made from a believer's sin. One of the essential topics in mysticism is the reflections on the facts of Barzakh (Methal) in the material world, which means when a person acts, this action is formed and will be waiting for him in the Hereafter. Still, the fact of action also has reflections in worldly life.

When a person sins, the result of the action also appears in the world; for example, when we upset someone, trouble may come after a while, but we do not know where it comes from, and this is the reflection of the person's action. "**Whatever good happens to you is from God, and whatever bad happens to you is from your own self**"[1] (An-Nisa:79).

Once, a banana skin was under Allameh Tabatabaei's (Great Quran interpreter) feet. He slipped and fell to the ground; then, he started crying. Someone who was with him said it is not good for such a scholar to cry. How much pain did it take? Allameh replied

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[1] مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ

I am crying because I am wondering what I did wrong that this happened to me? Someone may slap someone else, and his house will be on fire in a month, but he won't realize that this results from slapping.

No one can escape God's justice. The wheat we plant takes some time to harvest. The action we do may take a few months to a few years for its effect to appear. Imam Sadiq (A) says that those who died due to sin are more than those who died due to everyday life. (It means that their death was brought forward by sin).

Another narration says that when people do not enjoin what is good and do not forbid what is evil, also do not help the poor, and do not respect the elders, their evils dominate the society, and prayer would not work. "**That is because God would never change a blessing He has bestowed on a people unless they change what is within themselves and because God is Hearing and Knowing**"[1] (Al-Anfal:53). They have to change themselves so that God may give them blessing again.

In Jerusalem, a lustful king named Herod ruled there on behalf of the Roman Caesar; his brother had a daughter named Herodias. After his brother died, Herod married his brother's wife.

Herod fell in love with his brother's beautiful daughter, Herodias; he decided to marry her, who was his niece and stepdaughter. This news reached God's Prophet Yahya (John the Baptist (A)), and he clearly declared that this marriage was against the instructions of the Torah and was forbidden. The noise of this law spread throughout the city, and it reached the ears of that girl (Herodias); she took Yahya's (A) grudge to heart because she considered him the most significant obstacle on the way to her desires and decided to take revenge on him. Herodias's illegitimate relationship with her uncle Herod increased, and her beauty fascinated King Herod, and he said to her: "Ask me whatever you wish, and it will certainly come true".

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[1] ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Herodias said I don't want anything but the beheading of Yahya (A) because he has put your and my name on the society and has made all the people busy looking for our faults. According to some traditions, on the anniversary of the birthday of King Herod of Palestine, Prophet Yahya, son of Zachariah (A), was at the altar of worship in the mosque of Jerusalem; the executioners came to him and arrested him and took him to the king's palace. Over there, the king ordered the beheading of Yahya (A), and his severed head was presented in a gold pan; when Herodias surrendered to the king's whims, the severed head of Yahya (A) spoke, and at the same time, forbade sin and addressing the king, "O man, fear God, this woman is forbidden to you." This way, Prophet Yahya (John the Baptist (A)) was oppressed and martyred.

When the holy head of Yahya (A) was separated from the body, a drop of his blood fell on the ground, and whatever soil was poured on it, the boiling blood came out of the soil, and a pile of soil was formed, but the blood did not stop boiling, and a red lump could be seen. It didn't take long for "Nebuchadnezzar" to rise and dominate the Jews.

He asked what the reason for boiling blood was. No one knew, people said; there is an old man that might know. When he called him and asked him, the old man narrated the story of Prophet Yahya (A) from his father and grandfather and said, Some time ago, the king of this region killed Prophet Yahya (A) and separated his head from the body, his blood dripped on the ground, and the blood is still boiling. Nebuchadnezzar said: I will kill many people here so that the blood stops boiling. He ordered to kill seventy thousand people on that blood until the blood stopped boiling.

The last person they killed was an old woman from Bani Israel (Jews) who was the same woman who instigated the king to kill Prophet Yahya (A) and caused the martyrdom of the Prophet of God. Zarara (student of Imam Sadiq (A)) says that I said to Imam Sadiq (A), Sir! Some slaves martyred prophet Yahya (A) at the king's command and his wife's request, so why, when God wanted to take revenge, Bakht al-Nasr rule over all the children of Israel? Imam replied, "Because when the news of Yahya's death reached the Bani Israel, they all rejoiced, and that's how they all participated in the shedding of Yahya's blood".

Now, the blessed head of Prophet Yahya (A) is placed inside the shrine of the Umayyad Mosque of Sham (Damascus Grand Mosque) in the eastern half of it (A green dome is installed on top of the maqam). At the same time, his blessed body is buried near Damascus in a place called "Zabadani" in the "Delam" mosque. It is mentioned in the narration that this calamity was so great that the Earth, the sky, and the angels wept for forty days and nights over the martyrdom of Prophet Yahya (A). The sun also rose and set for forty days in a halo of blood-red color, as it did during the martyrdom of Imam Hussain (A). Now, the meaning of the above narration that an unbeliever creates by believers becomes clearer.

The home of the Hereafter is the life; if they only knew

Allameh Hassanzadeh said, "*Because the human speaking soul (Nafs) is from the house of the hereafter, and the home of the Hereafter is pure life, and because the Malakihs (Acquired attributes) are established, or in reality, they are the same as Nafs. Therefore, all the forms and examples that arise from the seeds of the acquired attributes are alive (because they are from the house of the hereafter). We have in the narrations of the 14 infallibles that Heaven and what is in it, as well as fire and what is in it, are all alive. A poem says:*

God says that the wall of Heaven is not like the walls in worldly life, ugly and dead. The tree, The fruit, and the water of the hereafter talk with the believer there" ^G.

Everything in Heaven is alive: the tree is alive, the flower is alive, and the water is alive because the human soul is of the hereafter; therefore, everything that is united with the human soul is alive and eternal. For example, a stone that we see in a dream because a person sees it in his soul is also alive. Later, we will discuss that everything in this world is also alive. "**And We made from water everything alive**"[1] (An-Anbiya:30).

If it is the case that everything is alive in this world and the hereafter, why does God say that the house of the Hereafter is alive? Because the appearance of life is more in the next world if they only knew. "**The Home of the Hereafter is the Life, if they only knew**"[2] (Al-Ankabut:64). So, Heaven, heavenly fruit, and heavenly trees talk to the believing people in Heaven; of course, the perfect humans will also hear this conversation in this world. "**Praising Him are the seven heavens, and the earth, and everyone in them. There is not a thing that does not glorify Him with praise, but you do not understand their praises**"[3] (Al-Isra:44).

So, they must be alive to praise God. Whole existential worlds are alive. After a class, one of Allameh Hassan Zadeh's students dreams that water is talking to him. Water was saying that I went to Karbala for Imam Hussain (A), but those cowards did not let me reach Imam Hussain (A). More information can be found in the book "Unity of Intellect and Intelligence" by Allameh Hassanzadeh.

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[1] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

[2] وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

[3] تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

The people of this world do not see the life of all beings because of their veil. In the opinion of the people who live in this world, everything in the cover is not alive, but when that veil is removed, they will see it. "**You were in neglect of this, so We lifted your screen from you, and your vision today is keen**"[1] (Qaf:22).

Prophet Moses said to God, "**My Lord, allow me to look and see You. He said, "You will not see Me**"[2] (Al-A'raf:143). Amir Al-Mu'minin Ali (A) said, "It means you will not see me in this world, but after death, you will see me in the Hereafter". It means that if you get out of this worldly life, you will see the manifestations of God. Therefore, the Holy Quran says, "**Faces on that Day will be radiant. (22) Looking towards their Lord. (23)**"[3] (Al-Qiyama:22-23).

It means that if a person reaches the rank of Resurrection, he can see. "**And thus We gave Abraham insight into [God's] mighty dominion over the heavens and the earth - and [this] to the end that he might become one of those who are inwardly sure**"[4] (Al-An'am:75). Meaning what people see is not the mighty empire of things. "**They know an outer aspect of the worldly life, but they are heedless of the Hereafter**"[5] (Ar-Rum:7). Prophet Ibrahim saw the reality of things. This will be when they will die from this worldly life, which is actually death, and be resurrected to eternal life, which is the death of this world.

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[1] لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[2] قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن تَرَانِي

[3] وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)

[4] وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

[5] يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

"Is he who was dead, then We gave him life, and made for him a light by which he walks among the people, like he who is in total darkness, and cannot get out of it? Thus, the doings of disbelievers are made to appear good to them"[1] (Al-An'am:122).). It is in the way that people will see the truth as it is, and this is the answer to the prayer of the Messenger of God (Prophet Muhammad (S) that he said, "O God, Show me things as they are". So, we do not see things as they are. We see the properties of things, not their reality. We need a light to see the truth of things.

What is Life

Life is knowledge and power. We call any creature that has knowledge and power alive; as we said, the whole world of existence is alive, but it will show itself more in the hereafter because the veils will be removed, but for those whose Resurrection has been established in this world, they see all things alive here. In the discussion of the divine Names of God, we will conclude that every Name includes other Names and is present in all beings.

In some places, only one Name shows itself more, which is attributed to it. So, the house of this world is also alive like the Hereafter house, but it shows its life more there because the veils have fallen. When a person sees the Resurrection of things, he will understand that all things are alive and they are glorifying God. **"And We made from water everything alive"** (An-Anbiya:30).

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[1] - أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

So, everything is alive. The people who are attached to the material world think that dead people are not alive.

In reality, people who left this world are alive with more intensity. Someone might ask, how is the quality of life in the Hereafter? To reach the answer, man must reach that level to perceive the life of the Hereafter. For example, a worm is alive because it has knowledge and power, but its life (knowledge and power) is weak compared to a human. Since it does not have human life (knowledge and power), it cannot understand the quality of humanity. Also, if someone reaches the life of the hereafter, others will not be able to understand his condition unless they reach the level and perceive the life of the Hereafter.

There are two types of exit from life, one by natural death and the other by voluntary death. Voluntary death is when the human soul leaves the limits of Material life and becomes like a dead person. For example, if someone curses him, he acts like a dead person. "Lord, bring me into the depths of the sea of your oneness and in the middle of the ocean of your oneness, and empower me with the power of the sovereignty of the individual and your aloneness so that I can enter the boundless space of your mercy"[1] (Dua Qamus).

Infinite space of mercy is the life of Hereafter. The people who reach this level of life see the reality of things. This world is a house of doubt and uncertainty. "**They have no knowledge of that. They only follow assumptions, and assumptions are no substitute for the truth**" (An-Najm:28). Amir al-Mu'minin Ali (A) said, "The one who does not know himself will not know the others." How can a person who doesn't know himself, know about other things?

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[1] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَدْخِلْنِی فِی لُجَّةِ بَحْرِ أَحَدِيَّتِكَ، وَطَمْطَامِ يَمِّ وَحْدَانِيَّتِكَ، وَقَوِّنِی بِقُوَّةِ سَطْوَةِ سُلْطَانِ فَرْدَانِيَّتِكَ، حَتَّی أَخْرُجَ إِلَی فَضَاءِ سَعَةِ رَحْمَتِكَ

We only know objects' properties but not their reality. Allameh Hassanzadeh said in his self-knowledge lessons, "This question came to me that "Who am I?" If my name is taken away, I still exist. So, who am I? What am I? I stood in front of the mirror and asked, 'Who are you?'. Everything that I saw, I asked myself who is he. When a man knows himself, he also knows things; for example, he knows water. Now, if we ask someone what water is, people will say that water is water, it is composed of oxygen and hydrogen, but people who know the truth of things understand the truth of water.

This knowledge is called "tasted knowledge" in mysticism; a person must think a lot so that slowly, the divine light starts shining in his heart, and he sees things as they are. A narration says, "Whoever knows oneself, knows God"[1]. And this does not mean that man will know God due to self-knowledge, but self-knowledge is God's knowledge. Man is like a mirror that God has manifested in it; when man cleans the mirror, he sees the sun in the mirror.

Allameh Hassanzadeh has a beautiful poem from one of his divine vision as follow:

One night, I closed the room door and started thinking deeply.

I began to think about the beginning and the ending until I slowly exited myself.

I saw my lips sewn with a needle, and my body and soul were burning.

They told me this is the punishment for someone who says whatever he wants.

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[1] - من عرف نفسه فقد عرف ربه

Because your speech is not in your control, so your lips will be sewn.

From that state, I became so impatient that I became like mercury.

Since then, I have seen Barzakh (world) and tasted the torment of Barzakh [11].

Ibn Al-Arabi (a great mystic) has a book called "Secrets of Solitude" in which he describes the worlds that appear to man after solitude and the spiritual journey of self-knowledge. Below are excerpts from his book: "Go to solitude if your intellect dominates your fantasies. If your fantasies are dominant to your intellect, do not go to solitude except with the help of a mystic master who will protect you from the dangers of false fantasies and imaginations.

The difference between inspirations from angels and demons is that if the inspirations are from angels, it will be accompanied by coldness and liking. Still, if the inspirations are evil, the human body will start shaking, and some pain will appear. The critical point is that you should not always have a thing other than God in your heart, and whatever the authorities give you, you should not stop there because all these officials are divine tests. That is, if you go to solitude and they show you something, you should not stop in that position, and if you do not control, they will give you more than that, and they will not take away what they showed you.

The first thing that will be discovered for you will be the world of senses so that the walls and darkness do not cause cover, and you will see everything people do in the houses. At this stage, you must keep it and not reveal it to anyone because God made you aware of it; for example, do not say that this person was stealing publicly. It would be best if you told him privately that he has committed a sin and should not do it. The difference between Methali intuition and sensory intuition is that, for example, you see the face or action of a person, and then you close your eyes and open them again. If you see what you saw first, it is a Methali intuition; if you do not see it again, that will be sensory intuition.

If you continue to worship in solitude, you will be transferred from sensory intuition to Methali intuition, and there, you will see rational meanings in sensory forms. Drink it if they give you water, milk, or honey in solitude. If they give you wine, do not drink it unless it is accompanied by rainwater. So, continue the worship and remembrance of God until you are transferred from the Methal world to the world of meaning (Rational World). Keep worshiping and remembering God until your remembrance manifests for you. In this world, you will know the benefits and harms of every stone.

If you love this knowledge and stay in this position, you will be destroyed, but if you continue your worship, the properties of plants will be revealed to you. Do not stop in this position and continue your dhikr and worship until you reach the next position, where in this position, the properties of animals are revealed to you, and you see that every creature glorifies God. If you see that every creature says its dhikr and you say your dhikr, this is real intuition. Otherwise, it will be Methali intuition.

If you continue worshiping, you will see a light that some fires are separated from, and you want to hide from that light, so do not be afraid and continue your worship. In the next world, you will see another light where they will teach you politeness in the sight of God. If you do not stop in this world, you will reach the world of the heart, and after that, you will reach the world of friendship and enmity, and after that, you will reach the divine world again. Whenever you reach these worlds, they inform you of their position.

If you pass through these worlds, you will reach the world of stability, and then you will reach the world of imagination, and then you will reach the world where we see ourselves full of light. If you do not stop here and continue remembrance and worship, you will reach a world where you will see all the children of Adam (A), all of whom glorify God, and you will find yourself among them. Again, if you do not stop and continue remembrance and worship, you will reach the world of mercy, and after that, if you continue, you will disappear, and then you will be found again, and at the end, you will be back to the Earth or sensory world. Know that all these spiritual journeys you go through are movements in yourselves.

These are what mystics see in the spiritual journey within oneself in solitude, which is why Allameh Hassanzadeh said, "The one who did not reach universe knowledge by self-knowledge in the spiritual journey, what did he/she perceive?". If a man knows what is going on in himself, worldly life (Earth) will become worthless to him. The one who knows himself knows God. You think you are a small body; instead, there is a big universe in you!

"**For every person, We have attached his fate to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. (13) "Read your book; today there will be none but yourself to call you to account (14)**" (Al-Isra:13-14).

A narration says, "As you live, you die, and as you die, you rise"[1], so, If they are among the People of "Forerunners" or "Right", They take their books from the front or the right side. "**As for him who is given his book in his right hand. (7) He will have an easy settlement. (8)**" (Inshiqaq:7-8). If they are among the guiltiest, "**If only you could see the guilty, bowing their heads before their Lord**" (As-Sajda:12).

Allameh Hassanzadeh: *"This is because these people were always looking down in this world and did not turn their heads towards the immaterial sky to get human spiritual knowledge and*

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[1] كما تعيشون تموتون و كما تموتون تبعثون -

food from it. They always had their heads towards material desires and were downtrodden in the Hereafter. Humans will be in the Hereafter as they are in this world because the appearance of a person in the Hereafter is the result of his actions in this world. In the 19th point of the "1001 points" book, we have quoted several narrations and concluded that the Barzakh of human beings is according to their knowledge and actions in the material world. At the end of Chapter 18, Avicenna made beautiful remarks: "Some people who drowned in the material world are like those who do not have a joint in their neck to look up". They are like animals. If you tell them the knowledge of the Quran and Hadith, they only hear it as a voice and do not understand it" [1].

Once Allameh said, "If you notice the head of the plant is in the soil (as it gets its food from there) and animals are head down, but the human can be head down or up, meaning man needs both spiritual and material foods". When our father and mother, Adam and Eve, came out of Paradise, they were told to raise their heads. When they did this, there were divine names on the throne. Here, raising the head means raising human vision and insight. Attachments to the material world are against true intellect.

If they are among the people of the "Left", they take their book from behind or from the left side. "**But as for him who is given his book behind his back (10), He will call for death (11)**" (Al-Inshiqaq:10-11). "**But as for him who is given his book in his left hand, he will say, "I wish I was never given my book. (25) And I never knew what my account was. (26) If only it was the end. (27) My money cannot avail me. (28)**" (Al-Haqqa:25-28).

We have said many times that since the believers turn their backs to the worldly life and their face is toward the world of light, they take their books in front, but the worshipers of the worldly life, who turn their backs to the world of light, will take their books from their backs. "**On the Day when the hypocritical men and**

hypocritical women will say to those who believed, "Wait for us; let us absorb some of your light." It will be said, "Go back behind you, and seek the light." A wall will be raised between them, in which is a door; within it is mercy, and outside it is agony" (Al-Hadid:13). One interpretation is that if you want light, you need to turn your face away from the worldly life.

Allameh Hassanzadeh: "*Your heart needs to be faced towards the Hereafter. Man must be free from worldly life attachments to have a more robust intellect. The road of love is full of dangerous trails; for those who fall on flat ground, how can they finish the road of love safely?*

Mulla Sadra has translated and described this chapter from the beginning and end in his book (Asfar, Chapter 20, Section 11). Mulla Faiz Kashani translated this chapter into Arabic (Ilm al-Yaqin book. Chapter 1, Section 8). For a detailed discussion, refer to the book "Human from the Beginning to the End" of Allameh Tabatabaei and Note 706 of 1001 Notes of Allameh Hassanzadeh Amuli" [J].

All praise is to God to the extent that He deserves it.

Chapter 9: Accounting [A] and Auditing and its degree

Khajeh Nasir, in chapter 9 of the beginning and the end book, said, "On the Day of reckoning [B], people will be divided into three categories. The first category is the one whom the Quran says, "**Those who do an evil deed shall only be rewarded with its like, but those who believe and do good works, either men and women, shall enter the Gardens of Paradise and are provided for without reckoning**"[1] (Ghafir:40). This category of people are three groups, 1- The people of "Sabiqun"[2] (Forerunner) and A'raf[3] (Insight). There is no audit for them [C]. It is said in the narration that when this group of people is brought forward for auditing by angels [D], they would ask angels, what have you given us that must be reckoned with, and should we be held accountable? God says they only tell the truth; your auditing has nothing to do with them.

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[1] مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

[2] سابقون

[3] الاعراف

God says to Prophet Muhammad (S), "**And do not drive away those who call upon their Lord, morning and evening, seeking His attention. You are not accountable for them in any way, nor are they accountable for you in any way**"[1] (Al-An'am:52). But the second group that has no accounting are "Ahl al-Yamin"[2] (the people of the Right) who have not sinned. The third group with no accounting are the ones whom Quran says, "**Except for those who repent, and believe, and do good deeds. These—God will transform their bad deeds with good deeds**"[3] (Al-Furqan:70).

The next category is the people who will be held accountable. This category is also divided into three groups; the first group is the one whose book is free from good deeds. The second group is the one about which the Quran says, "**These—they will have nothing but the Fire in the Hereafter. Their deeds are in vain therein, and their works are null**"[4] (Hud:16). And the third group is the one about which the Quran says, "**We will proceed to the works they did, and will turn them into scattered dust**"[5] (Al-Furqan:23).

The next category is the one regarding which the Quran says, "**Others have confessed their sins, having mixed good deeds**

- [1] وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ.
- [2] اهل اليمين
- [3] إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ.
- [4] أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ
- [5] وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا

with bad deeds"[1] (At-Tawba:102). This category of people is divided into two groups. The first group is the ones who heard the following narration and implied it in their life. "Audit yourself before you are audited"[2]. They will have easy accounting, as the Quran says, "**He will have an easy settlement**"[3] (Al-Inshiqaq:8) [E]. But the other group is the ones who forgot to reckon themselves so that they will be accounted for their deeds. "And whoever was discussed in the account is only tormented"[4].

Accounting is gathering the effects of good or bad deeds recorded so people can be judged using them. Justice will be implemented based on those effects. The people who reached the certainty level, "Moqinan"[5] [F], will be witnesses of the Day of Reckoning. Based on a narration, "The believer's account will not be postponed to the Day of Judgment"[6].

Explanation

The whole universe is based on calculation; people may see some things in this world without measure due to the veil they have, but on the Day of Resurrection, the truth of the calculation will be apparent to them. "**Whoever has done an atom's weight of good will see it. (7) And whoever has done an atom's weight of evil will see it. (8)**"[7] (Al-Zalzala:7-8). It is not good to show off our good deeds. "**God is enough of a Witness**"[8] (An-Nisa:79). If someone swears at you, you do not need to answer them. “**God suffices as a Reckoner**”[1] (An-Nisa:6).

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[1] وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ

[2] يحاسبوا انفسكم قبل عن تحاسبوا

[3] فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

[4] و من نوقش فی الحساب فقط عذب

[5] موقنان

[6] لا يوخر حساب المومن الى يوم القيامة

[7] فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

Allameh Hassanzadeh says, *“The beautiful structure of this world and the precise order are all based on accurate calculations and measurements. “**You see no discrepancy in the creation of the Compassionate. Look again. Can you see any cracks?**”[2] (Al-Mulk:3). God’s action is the calculation and measure implemented in the creation of the world and humans. Each has been decorated beautifully. “**Most Blessed is God, the Best of Creators**”[3] (Al-Mu’minun:14)”* [٨].

There is no place in the universe where there is no order, from atomic particles to distant galaxies; all of them beautifully show the existing order. Order in the world shows monotheism beautifully. Of course, Allameh Tabatabaei said that God is so evident that he does not need proof, “**Is there any doubt about God, Flourisher of the heavens and the earth?**”[4] (Ibrahim:10), and the evidence of order is only for awareness and awakening people.

People will call it stupid if someone says that a 100-bead rosary is randomly made in such a way that the melted plastic is pierced by time, and the thread is randomly passed through all the beads tied at the end. Is it possible for someone to see all the orders in the universe and say that no one has set these orders for it? “**And when it is said to them, “Believe as the people have believed,” they say, “Shall we believe as the fools have believed?” In fact,**

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[8] وَكَفَىٰ بِاللَّهِ شَهِيدًا

[1] وَكَفَىٰ بِاللَّهِ حَسِيبًا

[2] مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

[3] فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

[4] أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

it is they who are the fools, but they do not know"[1] (Al-Baqara:13).

They are fools because they do not believe in God despite all these precise orders, but when they see the order in the rosary, they say someone made it. Even atheists believe in God without knowing it because they only deny Gods that are made in their minds. God is so obvious that He cannot be denied.

God is Existence; there is nothing more evident than Him; God cannot be defined at all. He cannot be described because of the intensity of His manifestation. "**He is the First and the Last, and the Outward and the Inward, and He is the Knower of all things**"[2] (Al-Hadid:3).

If a person wakes up from the sleep of neglect and habit, he will see the beauty in the world, even in a leaf, stone, or a piece of wood.

Allameh Hassanzadeh said, *"The beauty of the universe and humans is because of the unity of creatures. The painter of creation makes the unity of the world by thorough arrangement, precise measurement, perfect shape, balanced ratio, and full integration of parts"* [A].

At first, when we look at the creatures, we see them all separated: animals, trees, humans, the sun, moon, and the sky; we see them all separately, but if we think a little deeper, we see that the seed that is planted in the ground, if there were no water, this seed would not grow. So, water is related to the seed. If there were no light, the seed would still not grow, so the light is also related to the seed. The light is from the sun, so the seed and all creations on the earth are also associated with the sun. Similarly, the moon also affects the earth and causes the tides of the seas, and as a result of these activities, the springs flow from the mountains.

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[1] وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ

[2] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

On the other hand, the fullness and crescent of the moon are related to people's thoughts. The fullness of the moon expands the mind's strength and vice versa. People have more nightmares when the moon is full, or crazy people strike more often. Even the monthly habits of animals are related to the moon; blood pressure is also related to the moon in one aspect, and the human body, mainly made up of water, is also associated with the moon. It is true for other animals and plants.

A poet says that the whole world will suffer disorder and chaos if you move a particle from its place. Even if an electron is removed from orbit, it affects the universe. The grinding of food by the teeth, the mouth's saliva, and the very advanced and precise system of rotating the tongue all prepare the food to be cooked in the kitchen of the stomach. The whole-body system will perish eventually if one gland is separated from this system.

Humans should examine the accuracy of the gravity of physical objects. How can a human walk on the earth by gravity, a bird fly in the sky, and water particles vaporize and go up? All creatures are united if we look at them carefully, proving their Creator's oneness. Interestingly, we only feel hunger, thirst, fatigue, and pain. We just eat food and ignore the fact that billions of cells are working carefully and precisely to keep the great country of our bodies healthy.

Allameh Hassanzadeh said, *"Imam Sadiq (A) said in the book "Tawhid Mufaddal" that the word Cosmos in Greek means adornment. Also, philosophers called this world adornment. They noticed spectacular order and measurement in the universe, which forced them to call this world adornment instead of a system. They wanted to inform others that this world was created with all the greatness and firmness of creation at the utmost beauty. Imam*

Sadiq (A) also mentioned Aristotle as an eminent. Imam said Aristotle guided people of his time to one knowing Creator by proving the unity of the universe" [A]. We also have a narration that says Aristotle was a prophet.

What is the meaning of "Khalq"[1] (Creation) and "Qadr"[2] (Destiny)

Allameh Hassanzadeh: *The phrase "Andazeh" in Farsi changed to Arabic as "Hidaseh". So, "Hindaseh" in Arabic is "Andaseh" in Farsi, meaning measure. Imam Reza (A) said, Do you know what is "Qadar"? narrator The said: No, Imam (A) said: It is "Hindisa"*[3] *(measurement)"* [A].

The word "Hindisa" is an Arabic transformation of the word "Andazeh" (A Persian word that means measure). In the Quran, "Qadr"[4] *means measure, but "Qadar"*[5] *means specific measure.* ***"Everything We created is precisely measured"***[6] *(Al-Qamar:49). The word "Khalq" means creation with measurement. If a carpenter wants to make a door, first of all, he considers its size and the size of its components (We call this Qadar or Taqdir*[7]*). Then, he cuts the parts based on the measurements and joins them best according to his understanding and vision. Finally, It comes in the form of a door* [A].

*God created man in His essence, attributes, and actions, and He said about himself: "****He is God; the Creator, the Maker, the Bestower of forms****"*[8] *(Al-Hashr:24). He is "Khaliq"*[9] *(the Creator)*

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[1] خلق
[2] قدر
[3] هندسه
[4] قَدْر
[5] قَدَر
[6] إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ
[7] تقدير

because He is predestined (measure), and because He creates based on predestination, He is "Bari"[1] *(the Maker). He is "Musawir"*[2] *(Shaper or bestower of forms) because He arranges and combines the forms of beings in the best way".*

God is The Creator, and humans are also creators; God is The Listener, and we are also Listeners, but He is Necessary Existence, and we are Possible Existence. "**It is He Who fashioned (Shaped) you in the wombs as pleased Him**"[3] (Al-i-Imran:6).

Allameh Continued, *"Things in God's knowledge must have the measure to be created in the material world. So, everything is made and invented according to a specific measure. Therefore, everything is engineered to the appropriate and proper measure in the best possible way"* [4].

God's knowledge of things is the cause of them to come into being in the material world. God's knowledge of the essences, attributes, and actions of creatures has caused the emergence of worlds; this knowledge is called providential knowledge. In one aspect, whatever is in God's knowledge is "Qadha"[4], and whatever is in the time and space domain is "Qadar". So, the knowledge of God gets measurement to emerge in this world with specific measures. It is worth noting that time and space are specific to the material world, and therefore, limits only apply to this world. In simpler terms, the whole universe is the emergence of the intellectual world.

The Intellect gets limited, and this world is created. Mulla Sadra has said that all creatures came into being with the Existence

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- [8] هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
- [9] الخالق
- [1] البارى
- [2] المصور
- [3] هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ
- [4] قضا

of the total Intellect[1]. Because the total Intellect is the universal reason for all beings, therefore every being is a part of the total Intellect. Since humans have the potential to unite with the total Intellect thus, every creature becomes part of the total Intellect who is the perfect human".

Allameh continued, *"God is beautiful and like beautiful; therefore, whatever He creates is beautiful"*.

"**Say: Each one doth according to his rule of conduct**"[2] (Al-Isra:86). Do not say that, for example, Satan or infidels are not beautiful. A person's eyebrow should be curved to be beautiful. The world of Existence should be like this. If we remove Satan from the world, the order of Existence will collapse. Allameh Tabatabaei in Al-Mizan said, "If there were no Satan, religion, Prophets, and the direct path would not have any meaning".

Allameh continued, *"In several places of the Holy Quran, God Almighty has described Himself as the noble knowledge of Reckon or engineering. "**And He is the Swiftest of reckoners**"[3] (Al-An'am:62). "**These will have a share of what they have earned. God is swift in reckoning**"[4] (Al-Baqara:202). "**And even if it be the weight of a mustard seed, We will bring it up. Sufficient are We as Reckoners**"[5] (Al-Anbiya:47)* [A].

*God has said about persuasion and encouragement to learn numbers and calculation: "**It is He who made the sun radiant, and the moon a light, and determined phases for it—that you may know the number of years and the calculation**"[6] (Yunus:5).*

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[1] اذا كان العقل كان الاشياء

[2] قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ

[3] وَهُوَ أَسْرَعُ الْحَاسِبِينَ

[4] أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

[5] وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

[6] هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

*"**We have made the night and the Day two signs. We erased the sign of the night, and made the sign of the Day revealing, that you may seek bounty from your Lord, and know the number of years, and the calculation. We have explained all things in detail**" (Al-Isra:12).*

*One of the names of Resurrection is "Yawm Al-Hisab" (The Day of Reckoning). "**Those who stray from God's path will have a painful punishment, for having ignored the Day of Account**"[1] (Sad:26). "**Moses said, "I have sought the protection of my Lord and your Lord, from every tyrant who does not believe in the Day of Account**"[2] (Ghafir:27). The path of truth is all reckoning, and anyone who deviates from it has strayed from the path of reckoning, and whoever deviates from reckoning will fall into torment, which is the punishment of action [A].*

*God said about Himself, "**Exalted in degree, Owner of the Throne**"[3] (Ghafir:15). The word "Rafi'"[4] in the above verse equals 360 in Abjadic count. The Perimeter of a circle is divided into 360 equal parts, each of which is called a degree, and "Darajat" in Arabic means degrees. It would be 360 degrees or "Rafi' Al-Darajat". "Rafi'" also points to orbiting celestial bodies (maybe gravity force) as the Holy Quran says, "**God is He who raised the skies without pillars that you can see**" (Ar-Ra'd:2).*

*This is how God interpreted the movement of the stars in the Qur'an, "**It is He who created the night and the day, and the sun and the moon; each floating in an orbit**"[5] (Al-Anbiya:33). "**The***

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[1] إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

[2] وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

[3] رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ

[4] رفيع

[5] وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ

sun is not to overtake the moon, nor is the night to outpace the day. Each floats in an orbit"[1] *(Ya-Sin:40). The Arabic language uses "Waw & Nun" at the end of the verb for those who have Intellect. This means stars and celestial bodies have Intellect. In another verse, the Holy Quran says, "**When Joseph said to his father, "O my father, I saw eleven planets, and the sun, and the moon; I saw them bowing down to me**"[2] (Yusuf:4)* [A].

The people who will not have a reckoning

Khajeh Tusi said, "On the Day of reckoning, people will be divided into three categories. The first category is the one whom the Quran says, "**Those who do an evil deed shall only be rewarded with its like, but those who believe and do good works, either men and women, shall enter the Gardens of Paradise and are provided for without reckoning**" (Ghafir:40).

This category of people are three groups: 1- The people of "Sabiqun" (Forerunner) and A'raf (Insight)".

Allameh Hassanzadeh said, *"The word "Yawm" (Day), in "Yawm Al-Hisab"*[3] *(Day of reckoning), "Yawm Al-Qiyama"*[4] *(Day of Resurrection), "Yawm Tubli Al-Saraeir"*[5] *(Day when the secrets are disclosed), and other Days that are mentioned in the Holy Quran are referred to the emergence and appearance* [B].

يَسْبَحُونَ

[1] - لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

[2] - إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

[3] - يوم الحساب

[4] - يوم القيامه

[5] - يَوْمَ تُبْلَى السَّرَائِرُ

"Sabiqun" (Forerunners) are the ones who reached certainty and believe in the Day of reckoning. The Day of Reckoning has happened for these groups while they were in the material world; thus in the Hereafter, ***they provided for without reckoning*** *"*[C].

Ibn Arabi said, "The Day of Reckoning for a "Salik"[1] (the wayfarer to God) who enters the divine doctrine will be in this world".

Therefore, such people reach a point where if they commit a mistake, they will not be punished on the Day of Judgment, but in this world, the mistake will fly around them like a butterfly, and it will appear to them as a headache, illness, or something else. Reckoning every Day is one of the principles for the seeker of God.

Imam Kazim (A) said that "One who does not audit his deeds every night is not one of our Shias". In auditing or reckoning of actions, a person sits in a secluded place at the end of the night and before going to sleep and thinks about intentions and actions that he has done during the Day. If he has committed a wrong deed, he repents and tries to compensate for the immoral act. For instance, he will donate to charity, fast, pray, or even study. If he has done a good job, he thanks God. One of the instructions for the seekers is that they should consider their master next to them every night and tell him what he has done during the Day.

All people are poor whether they know it or not. "**O people! It is you who are the poor, in need of God; while God is the Rich, the Praiseworthy**"[2] (Fatir:15). In the mystics' view, a poor person is someone who has realized the inherent poverty of himself and all being. Reaching lightness and existential poverty is the same as reaching the state of unity (Maqam Wahdat[3]).

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[1] سالک الی الله

[2] يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

A mystic poem said,
My carpet is better than thousands of kingdoms
I do not exchange one thread of my carpet with whole worlds
Tomorrow, when people come for a reckoning
I will only be accountable for my carpet [D].

When this group of people is brought forward for auditing by angels, they would ask angels, what have you given us that must be reckoned with, and should we be held accountable? God says they only tell the truth; your auditing has nothing to do with them. These people truly see themselves as absolute existential poor.

Sayyed Ibn Tawus (The great Shia scholar 1193-1266 AD) said, One night in Samarra, I entered the "Sardab"[1] (the cellar where Imam Mahdi (AJ) concealed). I heard the voice of the Imam (AJ) praying to the one and only Creator, saying, " O God, our Shias are from us and added to us, and they have done wrong and have fallen short and erred. They have seen us as a friend with whom they are satisfied, and we have accepted them for their sins. We bear their sins because of their dependence on us and their return to us, so we became their exclusive to us, and their reliance on us as if we were the owners of sins, for the servant is added to his master, and a dependent—belongings to their masters.

O Allah, forgive them of the sins they did relying on our love, hoping for our guardianship (Wilayat-closeness to God), and relying on our intercession, and do not expose them to the evils of our enemies, and let us take charge of them in the hereafter as you have given us their command in this world. And if their deeds are thwarted, then heavier their scales by our guardianship, and raise their ranks with our love".

- [3] مقام وحدت
- [1] سرداب سامرا

Amir Al-Mu'minin Ali (A) said, "When the mystic passes away, the owner of heaven, hell, and the martyr do not find him in the Hereafter. The question is asked, where is the mystic? Imam replied, "**In an assembly of virtue, in the presence of an Omnipotent King**"[1] (Al-Qamar:55). So, In summary, Khajeh said, Three groups of people will not have reckoning in the Hereafter, 1- The people of "Sabiqun" (Forerunner) and A'raf (Insight). 2- "Ahl al-Yamin" (the people of the right) who have not sinned. 3- The ones whom the Quran says, "**Except for those who repent, and believe, and do good deeds. These—God will transform their bad deeds with good deeds**" (Al-Furqan:70).

The people who will have the reckoning

This category is also divided into three groups; the first group is the one whose book is free from good deeds. It is mentioned in a narration from Prophet Muhammad (S) that he said, "The heavenly gardens that you made by prayer will be on fire (destroyed) as soon as you sin.

Mystic Sadr al-Din Qunawi, in his book Arba'een, expresses sweet subjects about the recording of deeds, the combination of good and bad deeds, the transformation of good to bad deeds, and vice-versa, and also the swallowing of smaller good deeds by bigger ones. He mentioned that he had seen these events by intuition.

Therefore, a person may have done a lot of good deeds, prayed a lot, or went to Hajj many times, but when he is audited, he finds that his book is empty of good deeds. The people of insight say an actual mystic is someone who does not consider himself worthy of any right and considers all things to be the grace of God; for example, he does not say, "O God, I deserve this, and you should give me money because I am your servant, I pray for you, I pray the night prayer, I do not deserve to be hungry. Instead, he says, "O God, you gave me Existence, eyes, ears, body, tongue, teeth, whatever you have given me, I had no right and no merit.

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[1] فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ

Whatever you have given me is because of your grace and mercy. I have no right to have them". If someone is like this, he will not be held accountable on the Day of Judgment, but the one who is like an accountant in this worldly life and says, "O God, I went to Hajj five times, prayed at night for three years, fasted, and gave charity. He will be held accountable in the Hereafter. Humans must ask for God's mercy and blessing, but they should not consider themselves entitled to something.

The second group is the one about which the Quran says, **"These—they will have nothing but the Fire in the Hereafter. Their deeds are in vain therein, and their works are null"** (Hud:16). This means no traces of their good actions are left, as we read in Kumail's prayer. O Allah, forgive me those sins which tear apart safeguards! O Allah, forgive me those sins which draw down adversities! O Allah, forgive me those sins which alter blessings! O Allah, forgive me those sins which hold back supplication! O Allah, forgive me those sins which cut down the hopes! O Allah, forgive me those sins which draw down tribulation!

The third group is the one about which the Quran says, "**We will proceed to the works they did, and will turn them into scattered dust**" (Al-Furqan:23).

The people who mixed good and bad deeds

The next category is the one about which the Quran says, **"Others have confessed their sins, having mixed good deeds with bad deeds"** (At-Tawba:102). This category of people is divided into two groups. The first group is the ones who heard the following narration and implied it in their life. “Audit yourself before you are audited”. They will have easy accounting, as the Quran says, “**He will have an easy settlement**” (Al-Inshiqaq:8). But the other group is the ones who forget to reckon themselves; So, they will be accounted for their deeds. “And whoever was discussed in the account is only tormented”.

Allameh Hassanzadeh said: *“Easy accounting is for the people of the Right. “**As for him who is given his book in his right hand. (7) He will have an easy settlement. (8) And will return to his family delighted**” (Inshiqaq:7-9)”*[1] E.

Auditing is the summation of evil and good deeds in the book of the human soul. Many hadiths say, “Many people who do not deserve to enter heaven will be stopped at the reckoning status and beg for a few good deeds from others”. It is said in the narration that at this time, the reward of one breath of Amir Al-Mu’minin Ali (A), when he slept in the place of the Prophet of God in the “Night of Al-Mabit”[2], is given to his Shias, and they all become the people of Paradise.

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[1] - فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (۷) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (۸)
وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (۹)

[2] - After the Prophet's (S) call to Islam, and after the death of Abu Talib, the infidels of Quraish incited the persecution of Muslims and forced them to renounce Islam. Seeing that the lives of the Muslims were in danger, the Prophet, after making a treaty with the people of Yathrib, ordered the Muslims to migrate to Yathrib. In several stages, they left for Yathrib in small and secret groups away from the eyes of the Quraish. The infidels of the Quraish decided to kill him as a last resort against the invitation of the Prophet (S). A group of Quraysh gathered in Dar Al-Nandwah to determine how to deal with the Prophet (S). Various opinions were presented; But finally, it was decided to select one person from each tribe and attack the Prophet (S) at night and kill him as a group in his house; Because, in this case, his blood would be scattered

among all the tribes, and Bani Hashim, who were the family and who would be bloodthirsty if the Prophet (S) died, could not fight with all the Quraysh clans and had to agree to take a ransom. Following the Quraysh's decision to kill the Prophet (S), Angel Gabriel (A) descended on the Prophet (S) and informed him of the polytheists' plans and God's order to migrate. It is stated in verse 30 of Surah Anfal, "**When the disbelievers plotted against you, to imprison you, or kill you, or expel you. They planned, and God planned, but God is the Best of planners**" (Al-Anfal:30). Therefore, the Prophet (S) decided to leave his house for Yathrib before the polytheists came. On the first night of Rabi'ul Awl in the year 14 of Ba'ath (the first year of Hijrah), the Prophet Muhammad (S) said to Imam Ali (A): "The polytheists want to kill me tonight, will you sleep in my bed?" Imam Ali (A) said: "In this case, will you remain healthy?" The Prophet (S) said: "Yes." Imam Ali (A) smiled and prostrated in gratitude, when he raised his head from prostration, he said: "Do what you have been assigned so that my eyes, ears, and heart may be sacrificed to you".

Then the Prophet (S) hugged Imam Ali (A) and they both cried and separated. The Holy Prophet (S) stated in the Ghadir sermon that this mission to Imam Ali (A) was from God. (The commandment of God is that he sleeps in his bed). When Imam Ali (A) was sleeping in the bed of the Prophet (S), Angel Gabriel (A) came above his head and Angel Michael (A) below his feet, and Gabriel (A) said, "Blessed are those like you." O son of Abu Talib! that God will brag about you in front of the angels." The polytheists surrounded the house of the Prophet (S) from the beginning of the night and the attack was supposed to take place at midnight, but Abee-Lahab said: At this time, the women and children are inside the house, and later the Arabs will say about us that they violated the sanctity of their uncle's children. Imam Ali (A) closed the doors of the house and drew the curtains. They hit Ali (A) who was sleeping in the bed with a stone to make sure that someone was sleeping in the bed and they had no doubt that he was the Messenger of God.

In the morning, when they rushed to the house with bare swords and saw Imam Ali (A) in the bed of the Messenger of God (S), they said: Where is Muhammad? Imam Ali (A) said: "Didn't you entrust him to me that you are asking me?" You did something that forced him to leave the house." At this time, they attacked Ali (A) and harassed him, and then

Prayer, fasting, and good deeds are all branches of this Wilayat; they are all branches that go back to their origin, just as our actions function in our prayers. The critical point is that one of the beautiful Names of God is "Just," and God's justice is not canceled for the people of Wilayat; God's justice includes them as well. Therefore, most of the calamities in this world occur for the Awliya of God and believers; as the narration says, if your feet hit a stone and you feel pain, your sins will be forgiven.

The People who reached the certainty level

The people who reached the certainty level would be witnesses of Reckoning Day. Based on a narration, "The believer's account will not be postponed to the Day of Judgment".

Allameh Hassanzadeh said, *"The people of certainty are the owners of the "Great Name"*[1]*. "Certainty"*[2] *is one of the beautiful*

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dragged him out of the house and beat him. They imprisoned him in Masjid al-Haram for an hour, then released him. They pursued the Prophet (S) in the direction of Medina, while Thor's cave was on the other side. In another narration, it is stated that when Imam Ali (A) saw them drawing their swords and coming toward him, he took the sword of Khalid bin Waleed, who was in front of everyone, with a trick and drove them away from him. They said: We have nothing to do with you, but tell me, where is Muhammad (S)? He said: I do not know about him. So, the Quraish started searching for the Messenger of God (S). Shia scholars and a group of Sunni scholars believe that the verse of Ashtra (verse 207 of Surah Al-Baqarah) was revealed in honor of Imam Ali (A) in the story of Laylatul Mabit. "**And among the people is he who sells himself seeking God's approval. God is kind towards the servants**" (Al-Baqara:207).

[1] - اسم الاعظم

[2] - اليقين

Names of God. ***"And worship your Lord in order to attain certainty"***[1] *(Al-Hijr:99)"* [F].

A person who has reached certainty and is the owner of the Great Name can possess the material world. I was told in a divine intuition that knowledge is higher than certainty because certainty has a limit. Amir Al-Mu'minin Ali (A) said, "If the veil is removed, nothing will be added to my certainty"[2].

Allameh Hassanzadeh said, "If someone reaches certainty, all his sins will be forgiven; if all people reach this level, all their sins will be forgiven". A youth asked Ibn Abbas (one of the cousins of Prophet Muhammad (S)- a great interpreter of the Holy Quran), "If someone believes in God, will he be harmed by sinning?" Ibn Abbas replied, "What happens if someone has done a lot of good deeds, but he ascribes a partner to God" then Ibn Abbas continued, **"If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.**"[3] (Az-Zumar:65). Youth asked again, "If someone has committed many sins and then attains monotheism, what will be his condition?". Ibn Abbas was wondering what to answer. The youth said, "I swear to God, Just as associating partners with God destroys all good deeds, monotheism destroys all sins". Meaning if you reach the certainty level, your sins will be forgiven.

The verse of the Holy Quran says, "**And worship your Lord in order to attain certainty**" (Al-Hijr:99). So, certainty will be attained by worshipping. Attaining certainty means that the "Certainty" Name of God is manifested for you. The owner of certainty is the one from whom the veils have been removed. Prophet Muhammad (S) said, "Be ashamed of God, blessed and exalted, as you are ashamed of your righteous neighbor, which will increase the certainty". It means, just as you are ashamed of your neighbor, be ashamed of your God so that you increase certainty. This is an introduction to "presence and meditation"[1].

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[1] - وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

[2] - لَوْ كُشِفَ الْغِطَاءُ مَا ازْدَدْتُ يَقِينًا

[3] - لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

It means to be ashamed of our Lord and not to do any deed. As the presence increases, human shame also increases, as Allameh Hassanzadeh in Ilahi Nameh said, "God, I am ashamed of the sun and the moon and the stars, I am ashamed of my heart and soul, I am even ashamed of the devil, who are all steadfast in their work, and this weak covenant is unsteady". "God, there is no question of your forgiveness and mercy; even if you forgive me, what can I do out of shame? You are the witness that I am ashamed of asking for forgiveness". Man is religious because of his modesty. He is ashamed of his God to sin. Those who reached certainty cannot be compared to those who did not.

Certainty has some signs. The Holy Prophet Muhammad (S) said to Zaid bin Haritha, how are you? Zaid said I woke up in certainty. The Prophet said: What is the sign of your certainty? Zaid said: I have reached a place where I fast during the Day and do not sleep at night until morning, and it is as if I am looking at the throne of God and I hear the howling of the people of hell, and I see the people of heaven visiting each other. If you want, I can even say which of your companions is heavenly and which is among hell. The Prophet of God said, "It is enough; you have hit the target; be careful and keep it like this." Zaid asked Prophet Muhammad (S) to pray for him to become martyred. The Prophet prayed, and he was martyred in the war with the infidels.

Allameh Hassanzadeh: *"Many verses of the Holy Quran and also narrations indicate that the high number of actions is not the criterion of human happiness and misery in the Hereafter but the*

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[1] - حضور و مراقبه

quality of the action. There are other narrations that promote taking knowledge-based action rather than action based on uncertainty" F.

A narration says two rak'ats of the prayer of a knowledgeable person is better than a hundred rak'ats of an ignorant prayer. "**We made what is upon the earth an ornament for it, to test them as to which of them is best in conduct**"[1] (Al-Kahf:7). Of course; it is perfect if someone does the best action in large numbers.

Imam Sadiq (A) said, "The meaning of the verse is not referring to a large number of deeds, but a good deed, and a good deed is the fear of God and a sincere intention. A pure act is that you do not want anyone to praise you on your excellent deed except God" F.

We discussed that intention is of a higher degree than action because the intention belongs to the soul.

Prophet Muhammad (S) said: Whoever says "Subhan Allah" (Glory to God), God will plant a tree for him in Paradise, and whoever says "Alhamdulillah" (Parise to God), God will plant a tree for him in Paradise, and whoever says "La Ilaha Illa Allah" (there is no god but Allah), God will plant a tree in Paradise also and whoever says, "Allah u Akbar" God is the Greatest, God will plant another tree for him in heaven. At this time, a man from Quraysh said, O Prophet of God, if this is the case, we have many trees and a garden in heaven. The Prophet said yes, provided you do not send fire from this world to burn them.

*God says, "**O you who believe! obey God, and obey the Messenger, and do not let your deeds go to waste**"[2] (Muhammad:33) F.*

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[1] - إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

[2] - يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

All praise is to God to the extent that He deserves it.

Chapter 10: Weight of actions and citation of scale.

Khajeh Nasir, in chapter 10 of the beginning and the end book, said, "**The scales on that Day will be the Truth** ^A^**. Those whose weights are heavy—it is they who are the successful. (8) But as for those whose weights are light—it is they who have lost their souls because they used to mistreat Our revelations (9)**"[1] (Al-A'raf:8-9).

The first part of the above verse is the effect of any action that causes the doer to feel calm, like a ship that is calm in turbulent seas if it has a heavy load. The second part of the above verse is the effect of any action that causes people to wonder and follow the whims of the soul, like a ship that is in unrest in turbulent seas if it has a light load. A light boat moves erratically with the slightest breeze. Self-assurance also causes satisfaction.

Calmness also causes satisfaction. "**As for he whose scales are heavy. (6) He will be in a pleasant life (7)**"[1] (Al-Qari'a:6-7). The difference in a human act is due to following the whims of the soul, and the whims of the soul cause the "Hawiyah[2] (Mother lost her child – A name of hell). "**But as for he whose scales are light. (8) His home is the Hawiyah. (9) Do you know what it is? (10) A Raging Fire. (11)**" (A-Qari'a:8-11). Satan was created from fire and man from the soil. "**He (Satan) said, I am better than he; You created me from fire, and You created him from clay**"[3] (Sad:76).

Fire is light, and soil is heavy; therefore, Satan's actions are assigned to lightness, and human actions to heaviness. "**Say, Each does according to his disposition**"[4] (Al-Isra:84). Some people said that the word "**La ilaha ill-Allah**" (There is no god except Allah" is a scale, although this word is easy on the tongue, it is heavy in measurement (Narration). But for some people, the scale and what is being weighed are both the same [B]. They said that the word "There is no god except Allah" is the scale (old mechanical

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- [1] وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٨) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

- [1] فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٧)

- [2] هاويه

-[3] قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

-[4] قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ

scale with two pans, a pillar, and a beam) because Existence is on one end of the scale (Allah), and non-existence (other than God) is on the other end.

The word exception has one side with non-existence and one side with Existence, like a beam on the scale connecting both pans. It is the distance between the believer and the unbeliever, heaven and hell. A narration said, "Whoever says La ilaha ill-Allah" (There is no god except Allah) will enter paradise" [c].

Explanation

Because people get used to the material world, they look at everything from the material aspects, and it is tough for them to exit their minds from time and space. Blowing in this world is done with the mouth and tongue, but when God says in the Holy Quran, "**When I have formed him, and breathed into him of My spirit, fall down prostrating before him**" (Al-Hijr:29). Here, blowing is different from human blowing, although both meanings are the same.

Another one of these cases is the scale of deeds, meaning the scale of deeds in the world of the hereafter is not like the scale of this world, where sins are put on one pan and good deeds on the other side and then measured, although their meaning is the same.

Allameh Hassanzadeh said everything has its scale; for example, the weight of a watermelon, pumpkin, or tomato is measured with a particular scale, but when we want to measure the temperature, we need a thermometer scale. An alloy spirit level determines the straightness of a wall. The science of logic is called the science of scale because it is the science of logic. It is the scale of speaking correctly. The straightness of the wall is vertical. The science of logic is also called the science of scale because the science of logic is the scale of correct speaking.

Also, the humanity of humans has a scale on which humanity will be measured. The perfect human being (Prophets, Awliya of God whose highest rank of them all is Prophet Muhammad (S)) is the scale of our humanity and actions. The more a person is like a perfect human being, the closer he is to humanity. So, our actions have no material weight but spiritual weight.

He says that man is on one end of the scale, and his actions are on the other end of the scale. If the actions are heavy, they put a human at the highest levels, but If the actions are light (false actions), they put a human at the lowest levels. "**We are about to give you a heavy message**"[1] (Al-Muzzammil:5). The Truth has weight, and false has no weight. The narration says, "If you see someone with dignity, learn wisdom from him". For example, a ship with a heavy load is calm, but a ship without cargo moves more easily in stormy weather. A wise man is calm and does not become angry quickly. Therefore, righteous people are heavy, but people who are close to Satan are closer to fire and lighter.

Allameh Hassanzadeh said, *"**The scales on that Day will be the Truth**, " meaning that Truth or God is scale. Any action proportional to the scale, which is God, is right. Otherwise, it is void. The narration said, "The one who has seen me has seen the Truth"[2]. Allameh Hassanzadeh, in Note275 of the 1001 Notes book, said, "Haq"[3] (Truth) and "Mizan"[4] (Scale) are like "Yusuf"[5] (Joseph) and "Husn Azal"[6] (Eternal beauty). Based on body and soul, they are equivalent"* [A].

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[1] إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا -

[2] من رآنی قد رای الحقّ -

[3] حق -

[4] میزان -

[5] یوسف -

[6] حسن ازل -

The science of letters and numbers is one of the strange sciences. Allameh Hassanzadeh was a master of letters and numbers science. Some books have been written about the history and its application, but in short, it can be said that the numbers are the soul of the letters; that is, the numbers are the soul, and the letters are the body. This is why certain words are repeated several times to get the result. Allameh said, "The numbers are the teeth of a door key that cannot be changed; by increasing or decreasing the teeth, the door will not be open". Abjad letters are a way to sort Arabic letters. In this way, which is formed on the basis of the Phoenician script, each letter is given a numerical value. In fact, the numbers 1 to 1000 are divided between 28 Arabic letters. The following table shows the order of the letters and the numerical value of each.

Table of Sequential & Gematrical Values of the Arabic Alphabet

Sequential Value	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Arabic Letters	ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن
English	A	B	G	D	H	W	Z	HH	TT	Y	K	L	M	N
Gematrical Value	1	2	3	4	5	6	7	8	9	10	20	30	40	50
Sequential Value	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Arabic Letters	س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
English	S	'A	F	SS	Q	R	Sh	T	Th	Kh	Dh	DD	ZZ	Gh
Gematrical Value	60	70	80	90	100	200	300	400	500	600	700	800	900	1000

Abjad letters are also used to match numbers and words. For this purpose, we find the number corresponding to each letter of the desired word from the table of Abjad letters and then add the numbers together. For example, the number of the word "Ali" becomes 110, so that A. is equal to 70, L. It is equal to 30, and Ya is equal to 10, and the sum of these numbers is 110.

Similarly, the number of "Haq" (Truth) is 108, which is the same as the number of "Mizan". Meaning the soul of "Haq" (Truth) and "Mizan" (Scale) is the same. Therefore, other beings are measured with the "Haq" (Truth). "Yusuf" (Joseph) and "Husn Azal" (Eternal beauty) also have the same number, 156.

Aristotle or Socrates said, "The Truth is like a straight line, which another straight line coincides with (If it is another straight line, it can be placed on the last straight line), but falsehood is like a crooked or zigzag line; neither does coincide with a straight line nor on another uneven line". **"The Messenger has believed in what was revealed to him from his Lord, as did the believers. They all have believed in God, angels, scriptures, and messengers: "We make no distinction between any of His messengers." And they say, We hear, and we obey. Your forgiveness, our Lord. To you is the destiny"**[1] (Al-Baqara:285). If you pay attention, all the prophets and divine saints confirm each other, but if you listen to the words of tyrants and falsehood, they all fight and reject each other's beliefs. They both disagree because they are not right.

Allameh Hassanzadeh, in the "Heart Note" poem book, said:

Haq (Truth) and Mizan (Scale) in number are the same; yes, whatever is Truth is Scale.

Whatever is Scale, it is Truth. Each of them is extracted from the same root.

There is no falsehood in God's creations; Truth is the scale of whatever He creates.

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[1] آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Against God is falsehood and astray, Which is baseless, destruction, and disappearing.

What is in the Earth and Heavens except God? What is there except Scale?

Whatever you see in the Earth and Sky is based on Truth and Scale.

There is Truth and Scale for humans, So they travel through the human path.

Who is that Human that is with Truth and Scale? Otherwise, devon and devils are not the purpose [A].

We do not see a void in the world of Existence. What exists is the Truth. "**We did not create the heavens and the earth, and what lies between them, except with truth**"[1] (Al-Hijr:85). Therefore, since the skies and the earth and everything between them were created with the Truth, man should also speak and act with the Truth to be in accordance with the world of creation. "**Such is God, your Lord—the Truth. What is there, beyond the truth, except falsehood? How are you turned away?**"[2] (Yunus:32). Falsehood disappears like foam on water, and what is beneficial for people, which is water, remains. "**Thus, God exemplifies truth and falsehood. As for the froth, it is swept away, but what benefits the people remains in the ground. Thus, God presents the analogies**"[3] (Ar-Ra'd:17).

Amir Al-Mu'minin Ali (A) said, The falsehood is parading, but the government belongs to the Truth. There is nothing except Existence. Existence is the same as "Haq" (Truth). There is nothing against Existence, and non-existence is only a name and does not exist. There is no falsehood in the world of Existence. Since falsehood is the lack of Truth, and Existence is the same as Truth.

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[1] - وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ

[2] - فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّىٰ تُصْرَفُونَ

[3] - كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

Therefore, there is no falsehood. When we say that Muawiya (May God curse him) is falsehood, we do not mean that his essence is falsehood or that his Existence is falsehood. The way this person is selected is not in accordance with the world of Existence. The world of Existence is nothing but God. Every incident is true, and whatever you look at, you look at Allah's face. **"To God belong the East and the West. Whichever way you turn, there is the face of God"**[1] (Al-Baqara:115).

Allameh Hassanzadeh was asked why Hallaj[2] said, "I am the Truth" (Hussain bin Mansour (244-309 AH), known as Hallaj, is one of the mystics and Sufis of the Islamic world. There are many differences in his religion, beliefs, and actions. Some have considered him Sunni, but according to some, he is considered Shia. Some Muslim and Shia scholars and philosophers have admired and praised Hallaj from the seventh century onwards, including Khajeh Nasir al-Din Tusi, Qazi Nurullah Shushtri, Mulla Sadra Shirazi, Qazi Saeed Qomi, and Allameh Tabatabaei. At the same time, many Shia jurists and muhadith scholars have considered him a disbeliever.

Ibn Babouyeh, Sheikh Tusi, and Allameh Helli are jurists and hadith scholars who ruled against Hallaj's disbelief). He replied, so what should he say? Should he say that I am false? Is there anything other than Truth in the world of Existence? You are Truth, He is Truth, and All are Truth. "**He states the truth, and He is the Best of Separators (Truth and Falsehood)**"[3] (Al-

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[1] وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

[2] منصور ابن حلاج

An'am:57). "**It is He who created the heavens and the earth with truth**" (Al-An'am:73). "**Do they not reflect within themselves? God did not create the heavens and the earth, and what is between them, except with truth**"[1] (Ar-Rum:8).

All the heavens and the earth and what is between them is the sound of God's song; they are the music of the Truth that manifested in these ways, and they are the Truth that is composed in these ways. As a song has different pitches, One of God's music is Satan. Pitch is the quality that makes it possible to judge sounds as "higher" and "lower" in a sense associated with musical melodies.

The whole universe is based on the Truth. Satan does not lie either, but he says in such a way that the other party falls into error. For example, Someone was performing ablution by the Dijleh river, and he poured the water from his hands into the dry land. Amir Al-Mu'minin Ali (A) told him to pour the water from his hands into the river. Imam said, why are you wasting the water; the person answered, you poured so much blood of Muslims in many battles, and now you are telling me that I wasted some water? The Imam replied, "If you were upset about this, why didn't you fight me so their blood would not be spilled?"

The person answered I wanted to come, but I heard a voice saying that both the killer and the victim were in hell. Imam said, "He was your brother, Satan, " ironically, he told the Truth because the killer and the victim from Muawiya's army were in the fire. (But that person thought whoever was killed in the war was in the fire). Al-Hurr b. Yazid al-Riyahi[2] says he was going to Karbala

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[3] - يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

[1] - أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

[2] - Al-Ḥurr b. Yazīd b. al-Nājīya al-Tamīmī al-Yarbūʿī al-Rīyāḥī (Arabic:

with his army, and he heard a voice that said: May heaven rest on you.

He said, O enemy of God, I am going to war with the son of the Messenger of God, and you promise me Paradise. He was heavenly, and heaven was pleasant for him, but he did not know it. In Adam and Eve's (A) story, Satan did not lie, but they misunderstood it. In the Day of Judgement, Satan says, "**So do not blame me, but blame yourselves**"[1] (Ibrahim:22). Even though Satan is Truth, it is crucial to understand that this does not mean Satan is good. There is no falsehood in the world of Existence, and humans issue falsehood.

We must be Quranic humans and conform ourselves to the Holy Quran. The Quran is not just for reciting when people have died; the Quran is for living people to read, understand, and live with it and become like the Holy Quran.

"The scales on that Day will be the Truth. Those whose weights are heavy—it is they who are the successful. (8) But as for those whose weights are light—it is they who have lost their souls because they used to mistreat Our revelations (9)" *(Al-A'raf:8-9).*

There is a narration from Amir Al-Mu'minin Ali (A) in Safi's Quran interpretation book about the above verse, which says the meaning of this verse is that good and bad deeds are weighed.

(حر بن يزيد بن الناجية التميمي اليربوعي الرياحي) was one of the elites of Kufa, who became a companion of Imam al-Hussain (a) and was martyred in Karbala. He was a nobleman and a good warrior. At first, he was the commander of a part of 'Ubayd Allah b. Ziyad's army in Karbala, then he regretted his action, changed sides, and joined the camp of Imam al-Hussain (A), thus gaining special reverence in Shi'a tradition. He is regarded as the symbol of hope in repentance and its acceptance that leads to eternal salvation.

[1] - فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم

Good deeds are the heaviness of the scale, and bad deeds are the lightness of the scale[A].

*Imam Sadiq (A) was asked, "Are people's actions weighed?" Imam (A) said no because the actions are not "Jism" (matter), but they are attributes of the actions (The attributes which remain in humans). Someone who does not know the numbers and weights of objects needs to weigh them, while nothing is hidden from God, and He does not need to weigh actions. Imam (A) was asked again, so what does scale mean? Imam (A) said it means justice. It was asked again, so what is the purpose of God's word in this verse? "**Those whose weights are heavy**". The Imam (A) said it means that the ones whose good actions are dominated, Meaning their good deeds are superior to their evil deeds*[A].

Allameh Hassanzadeh said, *"For every industry, profession, science, or art, there is a scale by which the limit is kept; it is protected from crookedness and unfairness, and the object's excess or deficiency and accuracy or inaccuracy are obtained. The scale of an object is proportional to it; things like wheat or rice require a weight scale. The scale of words is grammar, which determines which letter is needed or must be removed. Similarly, the human scale is the scale of God's justice, which is the perfect human and divine law. It is used to scale the value and price of humans' actions, morals, beliefs, and attributes.*

Imam Sadiq (A) was asked what is meant by "Mawazin al-Qist"[1] (scales of justice) in the following verse, **"We will set up the scales of justice for the Day of Resurrection so that no soul will suffer the least injustice. And even if it be the weight of a mustard seed, We will bring it up. Sufficient are We as Reckoners**" (Al-Anbyia:47). Imam replied, "We are the scales of justice"(Usul-Kafi book). Chapter 21 of the "Asfar" (Mula Sadra's book) and the few first chapters of "Ilm al Yaqin" (Mula Faiz's book) are very helpful for this subject. Mula Faiz Kashani (Quran Interpreter) said, The amount of anything is the standard by which its value is calculated and understood, so the amount of a human being on the Day of Judgment is the one by which the price of a human being, his creation, and actions are weighted. So that everyone can taste the reward and punishment of what they have earned. The scales of human beings are not except the prophets and their true successors. This is because by following them or opposing them, or by being close or far from their behavior, the value of a person, his good and bad things, is known. The scale of every nation is its prophet, his true successor, and the religious laws that he brought. Therefore, anyone whose good deeds have become heavy will be rescued, and the one whose good deeds have become light and diminished will be among the losers who have wronged themselves because they rejected prophets and did not follow them (Safi Quran Interpretation book- Sura A'raf).

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[1] موازين القسط -

Amir Al-Mu'minin Ali (A) said, "Those who benefit more from a prophet's knowledge are closer to him". As we said before, we should make ourselves like the Prophet (S) as much as possible in the three degrees of belief, attributes, and actions to get closer to him. A narration by Sunni and Shia books says, "Prophet Muhammad (S) is the city of knowledge, and his door is Ali (A)"[1]. Rejecting and believing in the prophets is sometimes with words and sometimes with actions. Imam Baqir (A) said, "One day, a group of Shias was sitting around my father, Imam Sajjad (A), and it crossed their minds that we are Shia and God is happy with us. Imam Sajjad (A) asked who could take this fire by his hand until the fire cooled down; I (Imam Baqir (A)) got up, but my father said you sit down. Are other people willing to do this? People lowered their heads and didn't say anything. My father said we know people who speak well. People of speech are not equal to people of action. Imam Baqir (A) said I saw that they wanted to sink to the ground out of shame. When my father saw they were embarrassed, he said that the people of speech also have a position, but their rank will not reach the people of action.

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[1] - انا مدينة العلم و علىّ بابها

Heavy and light actions

Khajeh said, "The effect of any action that causes the doer to feel calm, like a ship that is calm in turbulent seas if it has a heavy load". Any practical effect that gives calmness is a heavy action because it causes the owner of the deed to be heavy, like ships with heavy loads, which do not move a lot in bad weather. But any effect that causes obedience to the soul's desire causes lightness. The owner of the light action scatters around like straw with the slightest wind. Khajeh said that heavy actions have calmness, and it does not become passive from the outside. Order prevails for a person with this attribute; in other words, this person finds the manifestation of the Name of Al-Aziz[1], which means impenetrable. "**He (Satan) said, By Your invincible, I will seduce them all**"[2] (Sad:82).

Why did Satan take an oath to God's invincibility that he would lead everyone astray? Why didn't he take an oath with another Name of God? One of the interpretations is that Aziz means invincibility. Satan said I swear by your invincibility that I will mislead everyone and will not allow anyone to penetrate your privacy. That is why the people of Ma'rifat[3] (Insight) say that when the devils attack, they take refuge in God in the Name of Al-

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[1] العزيز

[2] قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

[3] معرفت

Aziz. Calling God with this Name prevents the devil from penetrating you.

The one who repeats this Name and becomes the manifestation of it will conquer the devils. Outsiders do not influence a person who is Aziz (impenetrable), and this person is calm and has a weight that nothing can move him, and also, self-desires cannot take him off the right path. He is satisfied with God; therefore, he is passive and does not respond to various events, meaning the events of the world do not affect his heart. People who become happy when they get rich and sad when they lose money, or people who become healthy are happy, and when they get sick, they become unhappy; these people have not yet reached the satisfaction rank.

Therefore, we see that Imam Hussain said in Karbala, O God, I am satisfied with your pleasure. This sentence is challenging to understand for all people. The position of patience is different from the position of satisfaction. Sometimes people get into trouble, and therefore they say, "O God, because everything is from you, I am patient". Prophet Ayyub (Job (A)) was patient with all the calamities that happened to him. "**And mention Our servant Job, when he called out to his Lord, "Satan has afflicted me with hardship and pain." (41). "Stamp with your foot—here is cool water to wash with, and to drink." (42), And We restored his family for him, and their like with them; as a mercy from Us, and a lesson for those who possess insight**"[1] (Sad:41-43).

Patience is when our heart is sad because of an event, but we do not complain except before God. As Prophet Josef (A) said, "**He said, I only complain of my grief and sorrow to God, and I**

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[1] وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١) ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ (٤٣)

know from God what you do not know"[1] (Yusuf:86). But if a calamity happens to people. They do not complain to God; they are not called patient, but they endure (Meaning, they want to show how strong they are, but they don't know that all power belongs to God).

The position of satisfaction is higher than the position of patience. In the position of satisfaction, a person reaches a position where his heart is truly satisfied with God. "**O thou peaceful soul! (27) Return Unto thine Lord well pleased and well-pleasing. (28) Enter thou among My righteous bondmen! (29) And enter thou My Garden. (30)**"[2] (Al-Fajr:27-30). When Imam Hussain's (A) 6-month-old son (Ali Asqar(A)) was martyred by an arrow, Imam Hussain lifted his son to the sky in blood and said what will be revealed to me is easy because I am in the presence of God. Because the soul reaches the assurance level, no changes are made in the human being, making the calamities easier for him. "**As for he whose scales are heavy. (6) He will be in a pleasant life**" (Al-Qari'a:6-7).

Khajeh continued, "The difference in a human act is due to following the whims of the soul, and the whims of the soul cause the Hawiyah (A name of hell). "**But as for he whose scales are light. (8) His home is the Hawiyah. (9) Do you know what it is? (10) A Raging Fire. (11)**" (A-Qari'a:8-11)". Satan was created from fire and man from the soil. "**He (Satan) said, I am better than he; You created me from fire, and You created him from clay**" (Sad:76). The one who obeys the devil is moving towards destruction; the person's essence and fire, which is called Hawiyah. You should be careful in this verse because Satan said,

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[1] قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

[2] يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

"You created me from fire, and Adam from clay. So, Satan knows that God is Adam and his creator, but the problem with Satan was that he believed he is better than Adam (A).

"**Your Lord said to the angels, "I am creating a human being from clay. (71) When I have formed him, and breathed into him of My spirit, fall prostrate before him. (72) So the angels fell prostrate, all of them. (73) Except for Satan. He was too proud, and one of the faithless. (74) He said, "O Satan, what prevented you from prostrating before what I created with My Own hands? Are you too proud, or were you one of the exalted?" (75) He said, "I am better than he; You created me from fire, and You created him from clay**"[1] (Sad:71-76). But God says in the Holy Quran, "**Would He not know, He Who created? when He is All-Subtle, All-Aware**"[2] (Al-Mulk:14). This verse shows us that God knows best what He has created, and therefore a person who knows others has no right to protest. Humans may question why some people are rich and others are poor. They might say, I am better than him; why didn't God give me money? I am much better than him; why didn't God give me a good house, position, or a nice car?

Khajeh continued, Fire is light, and soil is heavy; therefore, Satan's actions are assigned to lightness and human actions to heaviness. "**Say, Each does according to his disposition**" (Al-Isra:84)". When the fire of anger and lust overcomes a person, the person becomes anxious and out of calm. In Dua Mujeer, we say many times, "Keep us safe from the everlasting fire, O Giver of

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[1] - إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ (٧١) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٧٤) قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ (٧٥) قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ.

[2] - أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Refuge!". (This Dua is recommended for preventing fire of lust, anger, and even fever). Different explanations about the divine discoveries of the seeker can be found in the books of the people of knowledge. The divine seeker is fond of Dhikr (remembrance), Care, and Presence (seeing God's presence).

After going through the various stages of reforming the human soul, The divine seekers become hunters, and their hearts open their mouths, and the truths beyond this world enter their hearts. Are divine intuitions that enter the seeker's heart from an angel, a devil, a Jinn, or God Almighty? It is an important question. The people of knowledge said that evil visions cause confusion and lack of peace; on the contrary, angelic and divine visions cause coolness and confidence in a person. God said to the prophet Muhammad (S) at the beginning of the revelation, **"O you (Muhammad SAW) enveloped (in garments)!"**[1] (Al-Muddathir:1). Someone asked Imam Sadiq (A) how the Imam recognizes that Satan does not tell him what he understands; the Imam explains that the above situations occur when it comes from Satan, but do you think Satan dares to come to your Imam?

There is no God except Allah

Some say that the word **"La Ilaha Illallah"** (There is no god except Allah) is a scale. Although this word is easy on the tongue, it is heavy in measurement (Narration). When we say **"La Ilaha**

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[1] يَا أَيُّهَا الْمُدَّثِّرُ

Illallah", our lips do not touch each other; it is light to say, but it is heavy in reality.

Allameh Hassanzadeh said, *"In La Ilaha Illallah, Existence is Allah, Non-Existence is No God, and Illa (except) is the beam of scale. La (No) in La Ilah (No God) is a whale that has eaten all the creatures* [B].

This sentence negates on the one hand and proves on the other hand (Negates: There is No God. Proves: except Allah). When we say "La ilaha" (there is no god), it negates all beings other than God; it means there is no existence except God. All that is, is Allah. We negate all beings other than God with "La Ilaha" (There is no God) and prove with "Illallah" (Except Allah).

What you see in the whole world (seen and unseen) is Existence, and there is no non-existence because if it exists, it would be Existence. Non-Existence is just a name; we don't have anything as Non-Existence. We negate Non-existence with "La Ilaha" (There is no God) and Prove Existence with "Illallah" (Except Allah), in which Existence is God. When we say "La ilaha" (There is no God), we negate things other than God like a whale that opens its mouth and eats all, then we say, "Illallah" (Except God), meaning only God and His manifestation exist. We should not place God in the corner of the universe and separate Him from his creatures. The whole universe is the place of God's presence, and we are not cut off and separated from God. It is not that God is one thing; I am an independent, another being. This is called "Wahdat Adadi"[1] (The unity of numbering). We all exist because of God; we are all absolutely poor. We are all poor in essence and seek Existence from God moment by moment. "**O people! It is you who are the poor, in need of God; while God is the Rich, the Praiseworthy**"[2] (Fatir:15).

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[1] - وحدت عددی

People are measured by "La Ilaha Illallah". Bibi Fatimah Zahra (S) said in Fadakiyeh's sermon that "the word "There is no god but Allah" is a word of sincerity[1]". Its interpretation is that when we say that there is no existence but God, there is no god but Allah, and we must show it in our actions. Do we really believe in it? It means that all our actions and behavior should be only for God because there is only God, and there is nothing but God. So let us not work for anything but God, see nothing but God, and know nothing but God.

Imam Sadiq (A) said, "Monotheist sees with God nothing but God", Meaning they see everything from God. Once, a homeless man came to Imam Sadiq (A) and begged him to help. Imam Sadiq (A) gave a bunch of grapes to the homeless, but the homeless said, "I want money; I don't want grapes." Imam Sadiq (A) said, "This is what I have now." Another homeless came and asked for help, the Imam gave him a bunch of grapes, but the homeless said Alhamdulillah (Thank God), Imam Sadiq (A) said to wait. He left and returned with a plate full of grapes and gave them all to people without housing. Again, the homeless said Alhamdulillah (thank God). Imam Sadiq (A) gave his clothes to him, and the homeless said, "Thank you very much." Imam (A) said, "If you had thanked God again, I would have given you my whole life." A believer needs to see everything from God.

At every table we sit, God feeds us. Sincerity means that a person shows in his actions that there is no god but Allah. It is not like someone saying there is no god but Allah and has hope or is scared of his boss because of his salary or telling the doctor that he would have died if it weren't for you. A believer should see that there is no power except Allah (La Hawlu wala Quwata Illa

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[2] يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ -

[1] اخلاص -

Billah). In one interpretation, the one who sees everything from God becomes a believer, and the one who does not see from God becomes an infidel; we must examine ourselves. Do we really glorify God with our hearts as we say with our tongues? "There is no god but God."

The hadith says that whoever says, "There is no god but Allah" enters Paradise[1]. Prophet Muhammad (S) does not say that whoever says, "There is no god but Allah," will enter Paradise later. Instead, he said, "He will enter Paradise right now."

Allameh Hassanzadeh said, "The following narrations are helpful to understand who will enter heaven after saying "La Ilaha Illallah". (Tawhid Saduq – Chapter One)

1. *Prophet Muhammad (S): Neither I nor anyone before me has said a word "La Ilaha Illallah" (There is no god but Allah)*
2. *Prophet Muhammad (S): The best act of worship is to say "La Ilaha Illallah"*
3. *Imam Sadiq (A): "La Ilaha Illallah" is the reward of Paradise*
4. *Imam Sadiq (A): God Almighty has forbidden the bodies of the monotheists from the fire*
5. *Prophet Muhammad (S): The one who dies testifies that there is no god, but Allah ("La Ilaha Illallah") enters heaven, and the one who dies with polytheism will be in the fire*
6. *Prophet Muhammad (S): A stubborn tyrant is one who denies saying, "La Ilaha Illallah"*
7. *Abi Zayd bin Khalid said that Prophet Muhammad (S) told him to speak to the people that the one who says,*

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[1] من قال لا اله الا الله دخل الجنة -

"There is no god but Allah, and He is One, there is no partner for Him[1] *"enter into heaven."*

8- *Amir Al-Mu'minin Ali (A) narrated from Prophet Muhammad (S), "**I - I am God. There is no God, but I. So, serve Me**"*[2] *(Ta-Ha:14). Whoever comes true with the witness of "La Ilaha Illallah" (There is no god, but Allah) enter my shelter, and whoever enters my shelter is safe from my punishment". (Meaning to say it with tongue, believe it by heart, and show it by actions).*

9- *Prophet Muhammad (S): "La Ilaha Illallah" is a great and noble word for God Almighty. Whoever says it sincerely, He is led to heaven. Whoever says it untruth, his property, and blood are safe, but his path is towards the fire.*

10- *Imam Sadiq (A): A person who says "La Ilaha Illallah" (There is no god but Allah) will enter Paradise out of sincerity, and sincerity is what prevents him from doing what is forbidden.*

11- *Well-known Hadith Selselatu Zahab*[3]*, Imam Riza (A): According to the narration of Sheikh Sadooq in the Book of Al-Tawhid from Ishaq bin Rahwayh, when Imam Reza (A) reached Nishapur on his journey to Khorasan after he decided to move to Ma'mun, the narrators gathered and said: O son of the Prophet (S) are you leaving our city and don't you narrate a hadith for our use? After this request, Imam took his head out of the Kajavah (camel litter) and said: "I*

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[1] لا اله الا الله وحده لا شریک له

[2] إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي

[3] سلسةَ الذهب

> *heard from my father Musa bin Ja'far (A) who said, I heard from my father Ja'far bin Muhammad (A), who said I heard from my father Muhammad bin Ali (A), who said, I heard from my father Hussain Ibn Ali (A) who said: I heard from my father Ali bin Abi Talib (A) who said: I heard from the Messenger of God (S) who said I heard from angel Gabriel who said from God, "The word "**La Ilaha Illallah**" (There is no god but Allah) is my shelter. So, whoever enters my fort will be safe from my punishment". When Imam Riza was about to leave, he said loudly: "**With its conditions, and I am one of those conditions**".*

Allameh Hassanzadeh said in a poem:
I plant a seed of monotheism in my heart and nothing else,
All my hope is from this seed of monotheism. [c]

All praise is to God to the extent that He deserves it.

Chapter 11: The wrapping of the skies

Khajeh Nasir Tusi, in chapter 11 of the beginning and the end book, said, "God's word is one thing, and God's book is another thing ^A^. God's word is from the command world, but the book is from the creation world. "**His command, when He wills a thing, is to say to it, "Be," and it comes to be**"[1] (Ya-Sin:82). The command world is free from contradiction and multiplicity. "**And Our command is but once**"[2] (Al-Qamar:50).

The creation world includes contradictions and multiplicities. "**nor is there anything wet or dry, but is in a clear book**"[3] (Al-An'am:59). Word includes Ayaats (verses). "**These are God's Ayaats (verses), which We recite to you in truth**"[4] (Al-Baqara:252). The book is formed by Ayaats (verses). "**These are the Verses of the Clarifying Book**" (Ash-Shu'ara:2). When the word is defined, it becomes the book, as when the command is signed, it becomes the action. "**Be, and it comes to be**"[5] (Ya-Sin:82). Therefore, the book of the Existence of the creation world is the book of God, and its verses are the beings ^B^.

"**In the alternation of night and day, and in what God created in the heavens and the earth, are Ayaats (signs) for**

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[1] إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[2] وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ

[3] وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

[4] تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

[5] كُنْ فَيَكُونُ

people who are aware"[1] (Yunus:6). These Ayaats (signs) are in the clear book. People can approach God by examining these signs and by listening to verbal verses that are from a clear spirit [C]. "**We will show them Our proofs on the horizons, and in their very souls, until it becomes clear to them that it is the truth**"[2] (Fussilat:53).

Since people are enclosed in time and space [D] therefore, Ayaats are recited for them one after another. Days will pass them one after another. They see statuses one after another. "**And remind them of the Days of God. In that are signs for every patient and thankful person**"[3] (Ibrahim:5). For example, When someone reads a letter, they read it word by word and line by line. If someone is guided like the people of Resurrection and passes the creation world and reaches the command world, where he originated, he will be informed of the whole book at once [E].

It is like a person who has the letter with all words and lines rolled in front of him. "**On the Day when We fold the heaven, like the folding of a book**"[4] (Al-Anby'a:104). "**And the heavens are folded in His right**" (Az-Zumar:67). It is not mentioned in His left to indicate the people of the left have no blessing on the folding of the heavens. People of the left do not have the capability to study signs. If those signs are read to them, they do not listen as the Holy Quran says [F], "**Who hears God's revelations being recited to him, yet he persists arrogantly, as though he did not hear them. Announce to him a painful punishment**"[5] (Al-

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[1] إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ

[2] سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

[3] وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

[4] يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ

[5] يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

Jathiya:8). There are many secrets on listening, hearing, word, and book which will not be covered here.

Explanation

In this chapter, Khajeh Tusi explains the wrapping of the skies. We discussed before that Qiyama is not like a day when the skies will be folded; the Day of Judgement is present now. It means the skies are already wrapped in the powerful hands of the Almighty God. When people hear that on the Day of Judgment, the Trumpet is blown, most people imagine that there will come a day on which the Trumpet will be blown, and the skies will turn black. Awliya of God know that these heavenly truths have been degraded for the better understanding of the people of this world.

Allameh Hassanzadeh said, *"Like the other chapters of this book, this chapter is beautiful and pleasant and contains hidden truths and deep content. Kudos to Khajeh Tusi, who was a master in every subject. Most of this chapter is related to Takwin's book (The World of Creation and Corruption, or from the mystics' viewpoint, the world of seen and unseen), Tadwin's book (The Holy Quran), and Comprehensive World (Perfect Human). With God's blessing, we have clarified each of them in the books of Perfect Human, Nahj al-Welaya, Qur'an and Human, Innahul Haqq (He is the truth), and Tawhid from the mystic and the philosopher viewpoint, using verses of the Holy Quran and narrations of Ma'soomin. Praise be upon God Almighty".*

The word of God Almighty is one thing; the book of God is another thing

Here is the discussion about the Holy Quran. The Holy Quran is a continuous truth, just like a human being with earthly to supernatural levels of Existence. The Holy Quran is a truth that has descended and degraded from God's divine knowledge level and has been passed through all the worlds, and it has become the form of this book. In other words, seventy thousand veils have been worn until the book came to this form. It has been degraded 70,000 times so that we can understand the Quran. The Holy Quran has a manifestation in each world proportionally.

In this world, the truth of the Quran is like this book in our hands, in the form of sound and words. In the upper worlds, it has its form, to the extent that the Quran becomes the knowledge of God Almighty, meaning the knowledge of God to creatures descends, and it becomes the Holy Quran. For example, it is narrated that on the Day of Judgment, the Holy Quran will appear like a young, handsome youth (This is one manifestation of the Holy Quran). The Holy Quran has no sound, words, or shapes in the intellect world, but in the Methal world, it has its form. In one interpretation, The book of God is the one that we have in our house, but the word of God is the truth from the command world.

Allameh Hassanzadeh said, *"Mula Sadra, in Chapter Five of Asfar (Journeys) book and Chapter 6 of Mafatih Al-Qeib (Keys of secrets), explained the difference between the Word and the Book of God". Mula Sadra said in chapter 15, "Be aware that because word and book are possible things, they have a beginning and an end, and because man is created in the image of God. We rely on it and then express the quality of the issuance and the return of it* *until it becomes a ladder to the knowledge of God's word and book in terms of the beginning and the end"* [A].

Words of Human

When a person speaks, breath comes out of the throat. At first, the breath has no sound; it is like Ha or Hu. Later, the breath hits the different sections of the letters in the tongue, and letters are created with different sounds, such as B, S, T, etc. Words are created by combining letters, and sentences are created by combining words, and through these words, a man reveals the meanings that he has inside him to the outside world; the meanings that are hidden in man are revealed through words, so the words of man are the emergence of his inner.

A poem says so that the man has not spoken; his flaws and art are hidden. The breath of God Almighty is called "Nafas-e-Rahmani"[1] (Breath of Blessing), "Faiz-e-Sari"[2] (Flowing Grace), and "Sadir-e-Awal"[3] (First issued). It is a limitless truth issued from God Almighty. All creations are manifestations of this truth. It is like a screen in which all the creations are drawn. They absolutely depend on Nafas-e-Rahmani (Breath of Blessing), as our words are upright with our breath. If there is no breath, there will be no words. Nafas-e-Rahmani (Breath of Blessing) or Sadir-e-Awal (First Issued) is a simple truth that all creations, seen and unseen, are upright with it. It is also called the "Raq-e-Manshur"[4] (opened letter).

Hidden words (creations) in unseen worlds are first Taayun[5] (limit, when something is distinguished from other things) of this

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[1] نفس رحمانی -

[2] فیض ساری -

[3] صادر اول -

[4] رق المنشور -

Nafas-e-Rahmani. These hidden words pass through other worlds until they reach the material world. From the assembly of the words of God, the verses of God, and from the assembly of the verses of God, the book of God is created. Therefore, every single thing is a word of existential words.

In conclusion, The truth in the command world is called Kalam Allah[1] (Word of God), and its manifestation in this world is called Kitab Allah[2] (Book of God). What is the command world? "**His command, when He wills a thing, is to say to it, "Be," and it comes to be**" (Ya-Sin:82). The "**Be**" is not by sound. This is like when you move your hand as soon as you want. You do not say verbally to your hand to move as soon as you will; it moves. Command of God is one ("**And Our command is but once**" (Al-Qamar:50)), but it must pass stages to appear in the material world.

Command and Creation World

The question here is whether the divine command has not been realized in this world. The answer is that in this world, for the divine order to appear, one must go through stages. For example, when an orange tree wants to bear fruit, it will produce oranges with the divine order, but the seed must be planted in the ground. The weather conditions must be ready; in that case, the sprouted stem will take root, and it will grow until the tree has oranges.

Opposite to the material world, there is no possibility of talent in the command world, so time is not an issue there; time is for the

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[5] تَعیِّن

[1] کلام الله

[2] کتاب الله

material world. In the Hereafter, the truths do not have time, and they are eternal. The word of God belongs to the command world, but the book of God belongs to the material world.

The material world is free from contradiction but also from plurality because it has a state of unity. We have already explained that in the intellectual world, the whole is in the whole, or everything is in everything. It means that unity is dominant there. The intellectual truths perceived each other and united. The intellectual world is unified, and Since there is no plurality, contradictions will have no meaning there. It is a world that is beyond space and time.

God says, "**And Our command is but once**" (Al-Qamar:50). Meaning our command is one. The Quran says, "**And they ask you about the Spirit. Say, "The Spirit belongs to the command of my Lord**"[1] (Al-Isra:84). Since the Spirit is from the command world and the command is but once, then the Spirit is one. Angles (Malaeika) are plural in the Holy Quran, but the Spirit is always singular. So, in the intellect world, the truth exists with God's command, but In the world of creation, there must be different stages for the truth to emerge. All the worlds exist with God's command, but in the creation world, things are separated. Creatures in the material world are upright with a truth which is called "Hayula"[2]. A thing in the material world must lose one form to gain another form. This will cause contradictions that are necessary for the descendants of God's grace. Our baby face and form must be faded away to gain youth face.

Sometimes God refers to Quran as a "Clear book" [Kitab Al-Mubin], "**Nor is there anything wet or dry, but is in a clear book**"[3] (Al-An'am:59), but sometimes God refers to it as the

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[1] - وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

[2] - هيولا

"Source-book", "**And it is with Us, in the Source Book, sublime and wise**"[1] (Az-Zukhruf:4). The source-book is the origin book, which is the unity degree, but the clear book is where there is multiplicity and truths are manifested and appeared. As we rise above this material level, we move away from multiplicity and get closer to unity. In one view, this material world is the clear book of God Almighty.

God is the first reciter

"These are God's revelations, which We recite to you in truth. You are one of the messengers"[2] (Al-Baqara:252). "These are the revelations of God. We recite them to you in truth. God desires no injustice for mankind"[3] (Aal-i-Imran:108). "These are God's Verses which We recite to you in truth. In which message, after God and His revelations, will they believe?"[4] (Al-Jathiya:6).

So, the first reciter of verses of the holy Quran is God Almighty. Every lower rank is a book with respect to the higher level. For example, God says, "**He has inscribed faith in their hearts**"[5] (Al-Mujadila:22). So, their heart is the book of God, and the higher level is "Kalam"[6] (word) of God. When the word of God is described or descended, it becomes the book of God. If we

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- [3] وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ
- [1] وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ
- [2] تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ
- [3] تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ
- [4] تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ
- [5] كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
- [6] كلام

make our hearts clean, the truths will descend to our hearts, and we become the book of God.

The holy Prophet Muhammad (S) has an immense heart, so the word of God was written completely in his heart. Therefore, his book is the comprehensive book of God. "**Had We sent this Quran down on a mountain, you would have seen it trembling, crumbling in awe of God. These parables We cite for the people, so that they may reflect**"[1] (Al-Hashr:21).

The book of the Existence of the creation world is the book of God

Allameh Hassanzadeh: *"Arif Shabastri rightly says in Golshan-e-Raz that to the one whose soul is in manifestation, all the world is the book of God Almighty"* [B].

Meaning all the truths that are revealed in this world have been descended from God's knowledge. The holy Quran is the manifestation of God's knowledge. Whatever is revealed in this world is the Quran, which is detailed and descended. When we say that the Holy Quran is descending on the Night of Qadr (Night of Destiny), it is because of the truths that will descend or be revealed in a year from the Quran in this world.

Every creature we look at is an Aya (sign) of God's Ayas (signs). It is a surah among the surahs of the Quran. In Ziarat Al-e-Ya-Sin, we say to Imam Mahdi (AJ), peace be upon you, O reciter of the Book of God. Meaning the Imam can recite the Quran perfectly. Aya in Arabic means sign; Ayat Allah (a sign of God) means the signs that show God. Every creature is showing God, but is there anyone who can see God?

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[1] - لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

It is the perfect human or Imam of time who can recite every single creature. As we said, every creature is an Aya of God. Some Ayas are the signs of torment, but some are the signs of mercy and blessing. For example, an infidel is a sign of torment signs. Amir Al-Mu'minin Ali (A) said that God manifested in his word, but people do not see it. It is the Imam who knows each person's Aya type. He knows if a person is a torment sign or a blessing sign. He knows if a person is descended of a blessing or a torment Aya.

Theology and its difference from philosophy

The main difference between philosophy and theology is that the philosopher has nothing to do with religion and follows reasoning and intellect. Its foundation is based on reasoning, although in the end, it reaches what religion has said. In contrast, in theology, principles are based on religion. Now, the question is how and when Islamic theology happened and why it is called "Ilm-e-Kalam"[1] (Knowledge of the word).

In the early days of Islam, there was a big discussion between Islamic scholars about whether is the word of God (The holy Quran) an event or is it eternal. Some scholars believe that God's word (The Holy Quran) is the attribute of God, and since God is eternal, then the Quran would be eternal, not an event.

In contrast, other scholars believe that the Quran, or God's word, is issued from God Almighty and is an event. So, a fierce debate emerged where those who believe in eternity considered others as infidels, sometimes even issuing death warrants. Sometimes, they went beyond intellect and said the Quran's cover also is eternal, and that's why theology was born. Here, to explain the subject, Khajeh Tusi states what you mean by saying that the Quran is eternal or an event. Do you mean the material level of the Quran?

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[1] علم کلام -

This Quran, like other beings, is an event because it happened in the material world, but if you mean the truths in the command world and the eternal knowledge, then the Quran is eternal. Khajeh said that the word of God is eternal, and the book of God is related to the level of creation, and it is an event.

Allameh Hassanzadeh said, *"Be aware that the Holy Quran book is the written version of the holy Prophet Muhammad (S). (If we want to write the Prophet Muhammad (S) in the form of a book, it will be the Quran). An important point that should be mentioned is that the book revealed to each Prophet was the written form of that Prophet. Refer to the book of "Human and the Quran" for detailed discussion. "**We have written in the Psalms, after the Dhikr (Quran), that the earth will be inherited by My righteous servants**"[1] (Al-Anbyia:105)"* [B].

It said We have written in the Psalms after the Dhikr[2] (Quran). A narration from one of the Imam says that Psalms was the book that was revealed to Prophet Dawood (A), but Dhikr is "Ind Allah"[3] before God. The Psalms were revealed to Prophet Dawood (A) according to his capacity and talent. When the whole Dhikr before God descended or was revealed to the Prophet Muhammad (S), it became the Holy Quran. "**Surely We revealed the dhikr (The truth of Quran), and We will surely preserve it**"[4] (Al-Hijr:9).

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[1] وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

[2] ذكر

[3] عند الله

[4] إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

The psalm was a manifestation and descent of Dhikr, but the Holy Quran is the Dhikr. The Quran book is the written version of the truth that is Dhikr. It is interesting that one of the names of Prophet Muhammad (s) is Dhikr. Imam Sadiq (A) said that the Holy Prophet is Dhikr, and the book that was revealed to Prophet Muhammad (S) is also Dhikr. Islamic mystics called the Dhikr "Haghighatul Muhammadiya"[1] (The truth or fact of Prophet Muhammad (S)). It is also called "Mashiyat Maqam"[2] (God's will level). If we descend the Quran (the truth) as being, it will be the whole universe.

Allameh Hassanzadeh said that the existential Quran, which is the whole universe, is Prophet Muhammad's (S) truth. It means that If we detail the truth of Prophet Muhammad (S), it becomes the world of Existence.

We read in Dua Rajabiya, "O God, I am asking you for the meaning of all the prayers that those who are in charge of your command, who are the guardians of your secret, who are happy with your command, and who are the exponents of your power and the revealers of your greatness, By the truth of what was said about them from Your providence, so You made them the reservoir of Your words and the foundations of Your monotheism, and Your verses and authorities for which there is no rest, whoever knows You will recognize You with them, there is no difference between You and them except that they are servants and creatures, whose opening and closing of their actions is in Your hand, their beginning is from You, and their return is to You, they are arms, witnesses, forgivers, defenders, guards, and auditors, You have piled up Your heaven and earth with their truth until it is revealed that there is no god but You"[3].

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[1] - حقیقت المحمدیه

[2] - مقام مشییت

It is the perfect human that filled the world of Existence. The whole universe originated from the light of the perfect human because he is the first issued (Sadir-e-Awal[1]). Beings exist by the perfect human. All creatures exist because of Imam Mahdi (AJ). "**We have encompassed all things in a Clear Imam**"[2] (Ya-Sin:12).

The beautiful poet Mir Sayed Hamdani says,

One dear asked me where are you from?

I told him, I swear to Wilayat Ali (Guardianship of Amir Al-Mu'minin Ali (A)) that I am from Hamadan.

But I am not from the Hamadan, in which people do not know Ali.

I am from Hamadan, whose residents know Ali as all people.

This is called "Sarayan-e-Wilaya" (Effecting and flowing of something in the components of all things). The existential world is the external manifestation of the perfect human. This world is the lowest level of manifestation of the perfect human. We have many narrations about this. "**Whichever way you turn, there is God's Face**"[3] (Al-Baqara:115).

Infallible Imam said, "We are Wajhullah[4] (Face of God)". Whichever way you turn, you see the perfect human. Therefore,

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[3] - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَانِي جَمِيعِ مَا يَدْعُوكَ بِهِ وُلاةُ أَمْرِكَ الْمَأْمُونُونَ عَلَى سِرِّكَ الْمُسْتَبْشِرُونَ بِأَمْرِكَ الْوَاصِفُونَ لِقُدْرَتِكَ الْمُعْلِنُونَ لِعَظَمَتِكَ أَسْأَلُكَ بِمَا نَطَقَ فِيهِمْ مِنْ مَشِيَّتِكَ فَجَعَلْتَهُمْ مَعَادِنَ لِكَلِمَاتِكَ وَ أَرْكَانا لِتَوْحِيدِكَ وَ آيَاتِكَ وَ مَقَامَاتِكَ الَّتِي لا تَعْطِيلَ لَهَا فِي كُلِّ مَكَانٍ يَعْرِفُكَ بِهَا مَنْ عَرَفَكَ لا فَرْقَ بَيْنَكَ وَ بَيْنَهَا إِلا أَنَّهُمْ عِبَادُكَ وَ خَلْقُكَ فَتْقُهَا وَ رَتْقُهَا بِيَدِكَ بَدْؤُهَا مِنْكَ وَ عَوْدُهَا إِلَيْكَ أَعْضَادٌ وَ أَشْهَادٌ وَ مُنَاةٌ وَ أَذْوَادٌ وَ حَفَظَةٌ وَ رُوَّادٌ فَبِهِمْ مَلأْتَ سَمَاءَكَ وَ أَرْضَكَ حَتَّى ظَهَرَ أَنْ لا إِلَهَ إِلا أَنْتَ

[1] - صادر اول

[2] - وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

[3] - فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

[4] - وجه الله

Imam is the Hojjat (reason/cause/evidence) of the whole world. Everything exists because of the Imam's Existence. Allameh Hassanzadeh said that other perfect human beings are also like this by maintaining their ranks, meaning a perfect human who has reached perfection, the material world becomes their bodies (depending on their degree), just as this world is the emergence of the light of the Prophet Muhammad (S).

This world is the material body of the perfect human; the Methal world is the Methal of the perfect human, and similarly, the intellect world is the intellect of the perfect human. Each level of Existence that we see in all worlds (material and nonmaterial) is a degree of the perfect human. Allameh Hassanzadeh explained this subject in detail in his book, "Insan and Quran"[1] (Human and Quran).

Allameh Hassanzadeh in "Heart Note" said:

It is with Bismillah Hir Rahman Nir Rahim[2]*, whatever is in the noble Quran*

All Bismillah Hir Rahman Nir Rahim is in the dot of Ba[3]*, as the dot is the principal of all things*

But the written dot is just the appearance of the original dot, which is the same as the Existence

When the original dot descended because of love, then all things were created

Sura Hamd (Praise) is limitless because the Holy Quran is within it

Sura Hamd is the principle (abstract) of the heavenly original book of the Quran

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[1] انسان و قرآن

[2] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[3] ب

The written Quran is one manifestation (sign), and each verse of it is a light for vision

The letter Alif[1] *in the material world is Oluf (Plural of Alif); it is also the same for other letters*

The written letters are black in color, but the original letters are the divine lights

Here is the Day of separation, and there is the Day of gathering and the Day of God [B]

All the material world is in the world of Malakut[2] (Methal world), and all the world of Malakut is in the world of Jabarut or Intellect[3]. The intellect world is the manifestation of the total intellect, which is called Aql-e-Kul. Bismillah Hir Rahman Nir Rahim of the material world is the written version of the real Bismillah that is in the intellect world. As the world started with Bismillah Hir Rahman Nir Rahim, then the true worshippers should align themselves and start their actions with Bismillah.

All the Quran is in Sura Hamd, Sure Hamd is in Bismillah Hir Rahman Nir Rahim. The poem says that Bismillah is in the dot of the letter Ba (ب). A dot is dimensionless, and if the dot extends in one direction, it becomes a line. If the dot extends in two directions, it becomes an area. If the dot extends in three directions, it becomes volumes. So, the dot is the original root of all things. (This is one interpretation)

When Merci and Grace of God reach the total intellect, It descends to degrees of intellect until it reaches the Malakut world (Methal world). Then, it descends to the Nasut world[4] (material world). This is called Qaus-e-Nuzul[5] (Descending arc). **"He**

- [1] ا
- [2] ملكوت
- [3] عقل
- [4] عالم ناسوت
- [5] قوس نزول

regulates all affairs, from the heaven to the earth"[1] (As-Sajda:5). Then Qaus-e-Saud[2] (Ascending arc) starts, and a person gains perfection step by step until they reach the original dot and become united with it.

The letter Ba (ب) is the total intellect. The dot below Ba shows the attention of total intellect to lower things. Amir Al-Mu'minin Ali (A) said, "I am the dot, I am the line; I am the line, I am the dot; I am the dot and the line"[3]. Also, Imam Ali (A) said, "If you want, I can tell you about Ba (ب) as much as 70 camel's saddlebags". Imam said I am the dot, which is the first creation dot. He is describing that I am the whole Descending and Ascending arc. The whole descending and ascending arc is the manifestation of my truth (the truth of the perfect human). If the dot is located above, it becomes Nun (ن), which is the ultimate ascending arc position in which there is no veil there. The holy Quran starts with Ba (ب) and ends with Nun (ن) of Sin of sura An-Nas. The beginning and end of the world of Existence is the dot. Amir Al-Mu'minin said, "Knowledge is a dot that the ignorant have increased it"[4].

The written dot is a manifestation of the real dot, which is the same as Existence. In math, a point is represented by a dot (.) and is used to tell the exact location in space. It does not have any length, width, or height. In other words, it has no size. If it has a length or width, it becomes a line or an area. We make the dot free from the limit. The simple Existence does not have a shape or limit. This dot is a manifestation of the real dot or Absolute Existence. Dot exists, but we see that it does not have shapes. Everything is made of the dot, but itself can not be seen. Real

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[1] يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

[2] قوس صعود

[3] أنا النقطة، أنا الخط، أنا الخط، أنا النقطة، أنا النقطة والخط

[4] العلم نقطة كثرها الجاهلون

Existence also does not have any limit. We cannot describe God because He is superior to our description. When we describe things, we make them limited.

When the original dot descended because of love, then all things were created. This points to a narration from Prophet Muhammad (S). God said, "I was a hidden treasure. I loved to be exposed. So, I created creations to be known"[1]. God says I love to be known, so he reveals His perfection (Names and Attributes). Manifestation of God's perfections, revealing from knowledge level to material level, and unseen level to seen level, is called "Sair-e-Hobi"[2] (Love movement). Therefore, the first creation is called "Habib Allah"[3] (Love of God). When the love of God reached the first creation, all the seen and unseen were created.

Khajeh said: "People can approach God by examining these signs and by listening to verbal verses that are from a clear spirit".

Allameh Hassanzadeh: *"This study is based on verses of "Afaq" (outer) and "Anfos" (inner). "**We will show them Our proofs on the horizons, and in their very souls, until it becomes clear to them that it is the truth**" (Fussilat:53). The Human is the compact version of the Universe (whole worlds). But the Human book is closer compared to the Universe book, and there is no closer path for the Human to the outer world other than himself. So, think carefully.*

Do not refer me to another book because I see my truth as a book.

The essay "He is the Truth"[4] might be useful for this discussion c.

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[1] كنت كنزاً مخفياً فأحببت أن أعرف فخلقت الخلق لكى أعرف

[2] حركت حبى

[3] حبيب الله

[4] انه الحق

Khajeh continued: "Since people are enclosed in time and space D therefore, Ayaats are recited for them one after another".

Allameh Hassanzadeh: *"This is related to "Tay As-Sama" (Folding up sky). These people are the children of Time and Status. People who are out of Time and Space are the father of Time and Status. For them, folding up the sky is true. Status is anything that descends into people's hearts without obtaining it. This Status comes and leaves like thunderstorms. Otherwise, it will be from Nafs itself. But some people believe in the durability of these intuitions. Mulawi, in a poem, says:*

Mystic is the child of Time, my friend; Saying tomorrow is not a condition of the divine journey.

The child of Time is captured by Time. Consequently, they value time and depend on every second not being wasted. They are carefull on their timely worship and Dhikr (remembrance). (They do not postpone their worship to another time). Since Time and Status are dominant, they are called "The child of Time". After they become purified and perfect, they will be the father of Time and Status. Mulawi, in a poem, says:

The child of Time characteristic of a mystic is for the example, but in reality, he is out of Time and Status. Status depends on his decisions.

Avicenna, in chapter 9 of Isharat about mystics positions, said:

Then, if his will and exercise reached such an extent, it would mean no secrets to him from letting the light of truth shine upon him. Delicious, as if they were lightning that flashed at him and then died down from him, and this is what they call times, etc.

Khajeh Tusi, in explanation, said:

Avicenna referred in this chapter to the first levels of conscience and connection, which only occur after some preparation acquired through will and exercise, and it increases with increasing preparation. In naming it - meaning in naming the *first degrees - by time. The "Waqt" (Time) in the narration of our Prophet Muhammad (S) is: "I have a time with God in which neither a close angel nor a sent prophet can contain me"*[1].

Sheikh Akbar Mohi al-Din Ibn Arabi says in the Isaac chapter of Fuss al-Hekam that just as you can create objects in your imagination [C].

For example, create a three-headed man in your imagination, a complete mystic can also do such a thing in the world. (Refer to the description of Allameh Hassanzadeh's Fuss al-Hekam).

All things are enumerated in the Imam

*Allameh Hassanzadeh said that the knowledge of the book is obtained when humans unite existentially with the first issue from God, also called "First Grace". This is an example of the following verse from the holy Quran. "**We have tallied all things in a Clear Imam**"*[2] *(Ya-Sin:12)* [D].

The whole universe is God's book; everything is a sign of God's revelations from eternity. The perfect man reaches the place that overcomes time and finds an existential union with what is surrounding time.

The whole universe is God's book; everything is a sign of God's revelations from eternity. The first Issue, The First Grace of God, is also called Nafas-e-Rahmani[3]. There is a different viewpoint on the first issue of God between philosophers and mystics. Philosophers believe that the first being is the total intellect, and they state some reasons to prove this belief. They believe that the total intellect is the first issue from the essence of God Almighty and must be absolute and simple because it is the first manifestation of God Almighty.

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[1] - لی مع اللّه وقت لا یسعنی فیه ملک مقرب و لا نبی مرسل

[2] - وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

[3] - نفس رحمانی

But the mystics believe that the total intellect is the first appearance of the "Nafas-e-Rahmani," and in fact, the total intellect is a limit of the Nafas-e-Rahmani. It has already been explained that the breath that comes out of the human being has no shape or limit and has no characteristics, but when it comes into contact with the tongue, it is formed and becomes letters like B, T, C, etc. By combining the words, the verses, then the surahs, and finally, a human book is created. Nafas-e-Rahmani of God Almighty is the flowing grace that is unlimited and absolute, issued by God, which reaches every world and takes the form of that world. The total intellect is the first and most significant determination of The first issued or Nafas-e-Rahmani. All beings are manifestations of Nafas-e-Rahmani, just as words are the manifestation of the human breath. For example, and better understanding, if we pour water into any container, the water takes the shape of that container because it does not have a specific shape.

Nafas-e-Rahmani is a simple truth that flows all over the world. Its example is like a cinema screen where all the beings are drawn on this screen. It is important to note that the total intellect is the first creation, not the first issued, because the first creation has a limit. It is worth knowing that from a simple existence, only one thing will be issued. In spiritual ascension or spiritual perfection, a man reaches a level that is above the level of the total intellect. In a divine intuition, Ibn Arabi said that the total intellect was the first creature that swears allegiance to the "Qutb"[1] (Axis/focus/pole/hub).

This focus is "Nafas-e-Rahmani". When perfect humans are united with it, they flow in all worlds. All worlds become like his body. Amir Al-Mu'minin Ali (A) in Khutbatul Bayan said, "I am Moses, I am Jesus, I am ski, I am earth, I flow water, I am "Arsh"[1], I am "Kursi"[2], I am "Qalam"[3] (Pen), I am "Lawh"[4] (tablet). These are related to the union to the "First Issued" or "Nafas-e-Rahmani" (Divine Breath). The Imam must be in all worlds. All creatures exist because of Imam's Existence. These discussions are one of the deep discussions in monotheism. When the perfect human being unites with the first issue, all beings become him. When someone deeply understands this, then the knowledge of Imam discussion would be much easier for him.

We discussed that if a person goes out of the realm of time, he will be informed of the whole book of Existence at once, which, of course, the level of knowledge is different, and leaving the realm of time is also different because the closer a person gets to the upper world, the more his encompass becomes. Some leave the present and travel to the future or the past. A mystic has said that the one who is out of time is just like the one who sees those facts as they are, but the one who is surrounded by time only sees his around, but the one who is out of the realm of time sees all beings.

"Ask those of Our messengers We sent before you: "Did We appoint gods besides the Most Gracious to be worshiped?"[5] (Az-Zukhruf:45). In some interpretations, people say it means to ask the nation of those prophets. They do not know that God could also say this, but He said, Ask those of our messengers. These people do not know that if someone is out of time, they can directly ask prophets. Imam is united with the first issued, and everything is enumerated in Imam. It is not that someone wants to teach something to the Imam and make him happy or sad with the news.

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[1] قطب

[1] عرش

[2] كرسى

[3] قلم

[4] لوح

[5] وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ

These situations are not relevant for the Imam on that spiritual level, although, on the external level, God's Awliya or the Prophet of God may express regret, sadness, and happiness; on the inner level, they are aware of all this. Therefore, the Imam may be apparently surprised, happy, or upset, but this does not mean that he is happy because he did not know and now understands. Imam's spiritual states are not understandable to us. Imam has knowledge of all eternal truths. It's like you know that we are going to have a class this week, but someone also tells you that the class is going to be held. You don't feel any change in your knowledge, but you are surprised and happy to guide the person. **"They never speak before He has spoken, and they only act on His command"**[1] (Al-Anbiya:27).

Allameh Hassanzadeh, in Perfect Human and Nahj al-Wilaya essays, explained the knowledge of the Imam in philosophy and mystic viewpoint with verses of the Quran and narration from infallible Imams.

Here is a beautiful poem from Allameh Hassanzadeh:

Since our soul is immaterial light, it is not limited to the realm of time.
(The soul is immaterial and not limited to time and space. In philosophy, the soul is called intellect.)
It does not have pain by going through steps; It does not have the veil of places.

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[1] - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ

One soul might be placed in the highest position of the Arsh[1]
where there is no name or sign.
(Truth of all things in the Arsh and Arsh is divine knowledge; so, the real place of the soul is in Arsh. For this soul, there is no sign and name because it is limitless)
One soul might be positioned in the garden of Heaven, where 100 phoenix is like straw.
Look at this jewel born from the soil; it is simple without destruction.
Composite is made of elements, and it is ready for destruction.
Who can bring out a unique living object from the dead soil?
Who can take out a living entity from the dead soil with many degrees?
The soul can reach the level above immateriality and be united with the first grace.
(It means this soul is not even limited to the immaterial world; this soul is united with the first grace or first issue or Nafas-e-Rahmani)
At this level, all universes become leaves of his existence tree, like God and His positions.
The narration of "Anyone who has seen me has seen God" helps you to understand this meaning.
(This person is the Caliph of God, not whoever gets control)
Such a human is perfect. That is why he became united.
(Such a human reached perfection, and others have a face like a human; in narration, we have that there are humans with no intellect called Nasnas[2])
When such a perfect human sees himself in the sprinkled light, he says, "ask me," and people become unconscious.

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[1] - عرش
[2] - نسناس

(This is related to a narration from Amir Al-Mu'minin Ali (A) of "Ask me before you don't find me". Not everyone can say this)

He says, "asks me whatever you want as I am now Gabriel, Michael, and Israfil."

I am Isaac, Ibrahim, and Jacob; I am Moses, Hud, Noah, and Ayyub (Job).

Apparently, I am sitting with you, but in meaning, I am prophets and Awliya.

My outer is material, but my inner is divine; I am I.

Outer is the veil of my divine inner soul.

Apparently, I am positioned in this world, but in the inner, I am the carrier of Arsh.

I am the divine pen and tablet; everything is from this pen and tablet.

An ignorant with no light does not believe this; what will a blind see from a light source?

From these subtle meanings, it is known that the Shia Imamiyyah are firm on this belief that the perfect human being, especially the Prophet and his Awliya, is the speaking Quran [D].

"Ask me before you don't find me"

Commentators of Nahj al-Balaghah, such as Ibn Abi al-Hadid, have included parts of this "Saloni" (Ask me) sermon in their books. This collection of questions and answers turns out to have been held by several Saloni pulpits, and there are about seventy-nine questions and answers, some of which are mentioned:

First: The first questioner got up from the corner of Kufa mosque and asked: **O Ali, how far is it from where I am standing to the Arsh (throne) of God?** Amir Al-Mu'minin Ali (A) said: First of all, the distance from the carpet to the throne is not a distance of a place, and I can tell you how far it is from here to the throne. But if a believer sincerely says, "There is no god but Allah" and uses this word of monotheism on his tongue, he has covered the distance between the carpet and the throne; he has sewn the rug and the throne together. And then he continued: If you want to seek the Throne of the Most Merciful Lord, know that the heart of a believing person is the Throne of the Most Merciful Lord. The first questioner got the answer to his question and sat down.

Second: The second questioner got up from the other corner of the mosque and asked: **O Ali, tell me which is obligatory? Which is more obligatory? Which one is close? Which is closer? Which one is weird? Which is more strange? What is the difficulty? What is more difficult?** Amir Al-Mu'mineen replied: Obligatory is to leave sin, and even more obligatory is to repent of sin. Resurrection is near, and death is closer than that. Strange is the unfaithfulness of the world, and even more strange is to fall in love with this unfaithful world. The problem is falling into the grave, and it is more difficult to fall into the grave empty-handed. This second questioner got the answer to his question and sat down.

Third: The third question arose from the other corner of the Kufa mosque. **O Ali, how can I know that God accepted my prayers? How do I know that God has forgiven my sins? How do I know that God did not accept my prayers and that it was declared rejected? How do I know that God did not forgive my sins, and it was recorded in my deed?** Amir Al-Mu'minin said: If you performed one worship and after that worship, God enabled you to perform the second worship, that second worship is proof that God accepted the first worship from you. Because he accepted your first worship, he granted you the opportunity to enter the second worship. If you have committed a sin and transgression, then after that sin, God has given you success; you have performed an act of obedience and worship. He allowed you to commit obedience and worship. If you first performed an act of obedience and worship, then after that act of worship, you sinned; that sin after the act of prayer is proof that God did not accept your worship and was declared rejected. Therefore, you sinned because if the act of worship was acceptable, it should prevent you from sinning. The fact that you sinned after worshiping is proof that the worship was not acceptable. If you committed a sin and then committed a second sin, that second sin is the reason that God did not forgive your first sin, so you committed a second sin. If you commit the third sin, the third sin is the reason why God will not forgive the second sin. This third questioner got the answer to his question and sat down.

Fourth: The fourth question arose from the other corner of the Kufa mosque. **O Ali, a child was born. This child has one body with two heads. With these two heads, is he considered one person and inherits one share from his father, or is he considered two people and inherits two shares from his father?** Amir Al-Mu'minin said: Put these two heads to sleep when both heads fall asleep, then slowly wake up the first head. If the second head wakes up at the same time as the first head wakes up, it turns out that he is considered one person and inherits a share from the father. But if you see that the second head is still sleeping after waking up the first head, it turns out that he is considered two people and inherits two shares from his father. The fourth questioner got the answer to his question and sat down.

Fifth: The question arose from the other corner of Kufa mosque. **O Ali, two mothers fought over two children. Of these two children, one is a boy, and the other is a girl. The first mother says the boy is mine, and the girl is yours. The second mother says no, the boy is mine, and the girl is yours. How to end the fight between these two mothers?** Amir al-Mu'minin said: Take two containers, milk the milk of these two mothers, and weigh the milk that has been milked; the heavier milk is the boy's, and the lighter milk is the girl's mother. This fifth questioner got the answer to his question and sat down.

Khajeh Tusi, at the end of this chapter, said: "It is not mentioned in His left to indicate the people of the left have no blessing on the folding of the heavens. People of the left do not have the capability to study signs. If those signs are read to them, they do not listen as the Holy Quran says [F], "**Who hears God's revelations being recited to him, yet he persists arrogantly, as though he did not hear them. Announce to him a painful punishment**" (Al-Jathiya:8).

Allameh Hassanzadeh: *"Khajeh's remarks are quite sobering because if information is directed towards someone who lacks comprehension, perception, and study skills, he will be like playing a drum in front of a person who is deaf. As it was said that knowledge and action are the two jewels that make a person, people who did not gain truths and knowledge in this life and do not perform good acts would be ignorant in the Hereafter and will be caught in their own unfortunate circumstances"* [F].

People won't accept God's signs in the Hereafter if they reject them in this world. It is comparable to dumping a sea into a small container. People will reject truths in the Hereafter even if they are shown to them because they have not prepared themselves for the truths. "**And when Our Verses are recited to him, he turns away in pride, as though he did not hear them, as though there is deafness in his ears. So inform him of a painful punishment**"[1] (Luqman:7).

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[1] - وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

Mulawi in Masnavi said:

When a baby is born, he will first consume milk; he will then remain still and listen for a while.

He must initially keep his mouth shut and learn to speak from speakers.

He won't speak a word until he has learned 100; otherwise, if he does, it will likely be repetitive and unclear words [F].

...

Ibn Arabi relates that a guy came to me and told me that I had a brother who was a good man, and he passed away. When he died, I saw him in a dream and asked him how it was on the other side. He answered, "I am here in peace in paradise with God's blessings". I asked him what is the news about the meeting with God? What is the news about God's manifestations? and he answered there is no news. If someone reaches them in this world, he will benefit in the afterlife. This individual changed his opinion after this dream and started his divine journey towards God before me and reached great degrees.

*Faiz Kashani, in the last chapter, section 13 of "Ilm Al-Yaqin" (The knowledge of Certainty), mentioned Khajeh as a researcher and translated this chapter of Khajeh Tusi into Arabic. He said in chapter one: "Some of the researchers said that the people of veils and those who are worried about the Existence of the conditions and the movements involved in the Day of Resurrection are manifest here, and it is impossible for them to know about them together. And the wonder is that they do not believe in folding up the skies, and whatever is there on the Day of Resurrection. Their hearts are occupied on the Day of Resurrection. Likewise, if they are sent to the Hereafter, they will not see the time of their stay in this world and the movement because they are occupied with the states out of the Resurrection as God says: "**On the Day when the Hour takes place, the sinners will swear they had stayed but an***

***hour. Thus they were deluded. (55) But those endowed with knowledge and faith will say, “You remained in God’s Book until the Day of Resurrection. This is the Day of Resurrection, but you did not know”*[1] *(Ar-Rum:55-56)”.*

*Be aware that while each of the three subjects covered in this chapter is crucial, what matters most is that you understand the fundamental truth—that the sky is indeed foldable for the perfect human. Mulla Sadra’s primary point in chapter 4 of Khaje Tusi’s quotation is that the fulfillment of Heaven has become a reality for man. It is all about the attainment, understanding, and exaltation of man. Faiz’s comments from verses of Sura “**Rum**” about the Knowledge of Certainty are very important. In this regard, I have many narrative and intellectual proofs* [F].

All skies are folded with God’s hand as the Holy Quran says: **“They have not esteemed God as He ought to be esteemed. The entire earth will be in His grip on the Day of Resurrection, and the heavens will be folded in His righ. Immaculate is He, and Transcendent He is beyond the associations they make”**[2] (Az-Zummar:67). But God created human with His two Hands: **“He said, “O Satan, what prevented you from prostrating before what I created with My Own hands?”**[3] (Sad:75). Meaning whatever we consider as God’s Hand, like Glory and Beauty Names or Divine Degrees and Dignities, It indicates the comprehensiveness of the perfect human. Meaning we do not have creatures greater than the human.

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[1] - وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ (٥٥) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ (٥٦)

[2] - وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

[3] - قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

As we previously stated, the perfect human's heart level is where angels and the Spirit must descend on the Night of Destiny. Thus, the heart of the perfect human is greater than that of angels, the Spirit, and even all truth. The verses of the Quran say: "**In it descend the angels and the Spirit, by the leave of their Lord, with every command**"[1] (Al-Qadr:4). "**It is We who revive the dead; and We write down what they have forwarded, and their traces. We have tallied all things in Imam Mubin**"[2] (Ya-Sin:12). In other words, since everything comes to the Imam's heart, his heart is larger than whole worlds. In the entire universe (seen and unseen worlds), he is the Viceroy, or "Khalifa". All of God's Names must be Manifested in this ruler. He is the Imam of Time.

All praise is to God to the extent that He deserves it.

Chapter 12: The trumpet will be blown, alteration of earth and skies [A]

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[1] تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ.

[2] إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ.

Khajeh Nasir, in chapter 12 of the beginning and the end book, said, "Blowing in the resurrection is two types. Blowing to die and blowing to revive. The blowing to die is for creatures on the earth and the skies, and this is for whoever thinks they are alive. "**And the Trumpet will be blown, whereupon everyone in the heavens and the earth will be stunned, except whomever God wills**"[1] (Az-Zumar:68).

Their death is because of returning dissertations and trusts to their owner until they see (not know) with their Existence, knowledge, and understanding of the Truth that "**You and what you worship besides God are fuel for Hell. You will descend into it**"[2] (Al-Anbiya:98). And truly believe that "**And when the Word has fallen on them, We will bring out for them from the earth a creature which talks to them [B]; indeed, the people are uncertain of Our revelations**"[3] (An-Naml:82).

The second blowing was to revive them after they died and woke up from the sleep of ignorance. "**Then it will be sounded another time, whereupon they will rise up, looking on**"[4] (Az-Zumar:68). This is the "Ba's"[5] (rise up), which in it is resurrection [C]. "**Then, on the Day of Qiyama, you will be resurrected**"[6] (Al-Mu'minun:16).

So, there be reward and punishment, and there be those whose worldly life and hereafter are united [D]. Amir Al-Mu'minin Ali (A)

- [1] وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ
- [2] إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ
- [3] وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ
- [4] ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ
- [5] بعث
- [6] ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

said, "If the veils are removed, my certainty will not increase"[1]. So, they don't need to be told, "**So, We lifted your screen from you, and your vision today is keen**"[2] (Qaf:22) [E]. So, their action and reward should be the same. Narration from infallibles says, "I worship God not out of the desire for reward nor out of fear of His wrath, but I worship Him because He deserves to be honored, and I deserve to worship" [F]. Such people are not waiting for resurrection and reward, but other than them, they will be revealed in a second that their Existence was nothingness and their nothingness exists.

Their essence is without essence, and their no essence is the essence, and their attribute is no attribute, and their attribute less is the attribute. So, then they will see that the appearances of things are not what they thought they were, and the inside and Truth of things are not what they thought they were. With the removal of external and internal veils, they will reach the Truth of essences. For them, the earth will not be the earth they knew in their first life, and the sky will not be the sky they thought was the sky in their previous life. "**On the Day when the earth is changed into another earth, and the heavens and they appear before God, the One, the Irresistible**"[3] (Ibrahim:48).

Explanation

In the discussion of self-knowledge about resurrection, we said that resurrection exists now and resurrection is not in the time of the world. It is not like that one Day (specific time) will come and the resurrection will happen. “**You were in neglect of this, so We lifted your screen from you, and your vision today is keen**”[1] (Qaf:22).

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[1] - لو كشف الغطاء ما ازدت يقينا

[2] - فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[3] - يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Some people say that God has said in the Quran that there will be a day when the earth will become a thing other than earth and the Day when the sun will be rolled up, and the mountains will be beaten like wool. We do not see these to have happened; “**When the sun is rolled up. (1) When the stars are dimmed. (2) When the mountains are set in motion. (3) When the relationships are suspended. (4) When the beasts are gathered. (5) When the oceans are set aflame. (6)**”[2] (At-Takwir:1-6).

We answered that the sun is without light now and the truths of the Day of Judgment are present, but we do not see them. For the people who reached resurrection, these have already happened. The people who reached resurrection see these signs. They see the divine faces of people not apparent. “**On the Day when some faces will be whitened, and some faces will be blackened**”[3] (Al-i_Imran:106). For such people, the heavens and the earth are wrapped, and they see that the mountain has no strength of its own, and they see that all creatures lose their attributes; they see that the sun has no light of its own, that is, creatures lose their independence.

When people are in this world and busy with their egos, they think that beings are independent. “**The Day when no friend will avail a friend in any way, and they will not be helped**”[4] (Ad-

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[1] لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[2] إِذَا الشَّمْسُ كُوِّرَتْ (١) وَإِذَا النُّجُومُ انكَدَرَتْ (٢) وَإِذَا الْجِبَالُ سُيِّرَتْ (٣) وَإِذَا الْعِشَارُ عُطِّلَتْ (٤) وَإِذَا الْوُحُوشُ حُشِرَتْ (٥) وَإِذَا الْبِحَارُ سُجِّرَتْ

[3] يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ

[4] يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ

Dukhan:41). Now kingdom only belongs to God. "**To whom does the sovereignty belong today? To God, the One, the Irresistible**"[1] (Ghafir:16). It is the same now, but we don't see it because our divine vision is not opened. If it opens up, we will see that people are in groups. "**The Day when the Trumpet is blown, and you will come in droves**"[2] (An-Naba':18). The dead will wake up from sleep. The resurrection is like sleep. Dead is like sleep but longer. We proved that death means the separation of the soul from the body.

Blowing is present, but we don't see it. Blowing is of two types: the blowing of dying and the blowing of coming back to life, which has different degrees. We are dying and returning to life every moment compared to the last moment. A child comes out of the mother's womb, dies in the mother's womb, and comes back to life in this world, so someone who died in one place will be resurrected in another place. On the Day of Resurrection, people will be grouped and will be gathered with those they love; the good people will gather together, and the evil will gather together.

Blowing trumpets does not mean that the trumpet will be blown on one of the days of this world, but it is constantly blowing because the Qiyama (resurrection) is nearby. "**The Hour has drawn near**"[3] (Al-Qamar:1). How close is it? Because we see closeness only in terms of proximity in time, God in the Quran speaks to us in a language that allows us to understand that the Day of Judgment is near. "**The coming of the Hour is only as the twinkling of the eye, or even nearer**"[4] (An-Nahl:77). If this blinking is in the dimension of time, why does Qiyama not come? When the veil is lifted, we discover that everyone was present, but we were unable to sense it because Qiayama has encircled us, but we can not see it. One of those is blowing the trumpet, which already exists.

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[1] لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ.

[2] يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

[3] اقْتَرَبَتِ السَّاعَةُ

[4] وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

Allameh Hassanzadeh explained, *"In one interpretation, Israfil blows the trumpet and gives life to everyone in every moment, just as Gabriel gives knowledge to everyone in any moment, whether in sleep, waking, revelation, or inspiration. Michael also gives sustenance to everyone at any moment, and Izrael also makes everyone dead, but death makes the creatures more alive. Things do not increase until they die, so why should you be afraid of death? Has anyone ever died and decreased? Things die, and they multiply and grow. There is no moment of rest in the work of these divine angels, provided that you know that God Almighty is the giver of life, the giver of knowledge, the giver of sustenance, cause of death, with these Names (angels here), as he says: "**All that are in the heavens and the earth entreat Him. Every day He is on task**"[1] (Ar-Rahman:29). "**It is He Who gives life and causes death**"[2] (Al-Mu'minun:80). "**The Merciful One (1) has taught the Qur'an, (2) has created man, (3) and has taught him articulate speech**"[3] (Ar-Rahman:1-4). "**Who taught by the pen, (4) taught man what he did not know**"[4] (Al-Alaq:4-5). "**Surely Allah is the Bestower of all provision, the Lord of all power, the Strong**"[5] (Adh-Dhariyat:58). "**It is Allah Who takes away the souls of people at the hour of their death and takes away at the time of sleep the souls of those that have not died. Then He retains the souls of those against whom He had decreed death and returns the souls of others till an appointed time. Surely there are Signs***

- [1] يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ
- [2] وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ
- [3] الرَّحْمَٰنُ (١) عَلَّمَ الْقُرْآنَ (٢) خَلَقَ الْإِنسَانَ (٣) عَلَّمَهُ الْبَيَانَ
- [4] الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (٥)
- [5] إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

in this for people who reflect"[1] *(Az-Zumar:42).* *"**Allah has the most excellent Names**"*[2] *(Al-A'raf:180).*

This is the condition in Islamic monotheism that "unity in multiplicity and multiplicity in unity"[3]. *"**He is the First and the Last, and the Apparent and the Hidden**"*[4] *(Al-Hadid:3). Therefore, in one sense, blowing of trumpets means awakening and renewing creatures from moment to moment in the newfound world and changing times. Reviving in the spring season is obvious to most people, So think carefully and know the second (moment) like this example"* [A].

Allamah said that Angel Israfil (A) blows the trumpet moment by moment and gives life to all of us, and that is why we are all alive. Our life is not our own. Nothing is ours. We have already explained that "Possible Existence"[5] (Mumkin Al-Wojud) is nothing but the emergence of "Necessary Existence"[6] (Wajib Al-Wojud). God's relationship with the creatures is of the kind of "Izafi-e-Ishraqi"[7] (Shining addition). Sometimes the addition is two-way, like a father and a son who are two things, or like the car and the owner of a car, or a car and a human, but in "Izafi-e-Ishraqi", this addition is one-way, that is, they are not two things that are added together.

It is a relationship without analogy and without form. This is the relationship of God with His creatures. It is not that I am

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- [1] اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
- [2] وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى
- [3] وحدت فى الكثرت و الكثرت فى الوحدة
- [4] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
- [5] ممكن الوجود
- [6] واجب الوجود
- [7] اضافه اشراقى

something that God gives me grace. Or I am a being, and then God will give me grace. Rather, I am God's grace. In fact, Creatures are divine mercy. So, It is not like adding grace to creatures, but this addition is illuminative or shining addition; it is one-sided. God's grace and mercy formed, and this glass exists; otherwise, this glass has nothing of its own. "**O people, it is you who stand in need of Allah; as for Allah, He is Self-Sufficient, Immensely Praiseworthy**"[1] (Fatir:15).

If the divine grace is cut off for a moment, everyone will be nothing. We have given an example many times, like the cinema screen where light reaches the screen from the apparatus. If the light does not reach the screen for a moment, all those pictures on the screen will disappear. All the creatures that we see in the seen and unseen world have "Izafi-e-Ishraqi" (Shining addition) to the Almighty, and it is one-sided. They have nothing of their own; life is not theirs, and therefore, we attribute everything to God Almighty. "With the power of God, we rise up and stand"[2]. We are sitting with God's power. We are listening with God's power.

Where does our life come from? Is it ours? If it is ours, why can't we keep it forever? Why didn't we have it before, and why did we lose it? As we become old, we don't have the same power as youth. If it is ours, why can't we keep it forever? It is from somewhere else. Israfil gives life to all creatures moment by moment and blows the trumpet in every moment; similarly, Gabriel gives knowledge to creatures, whether in a dream, awakening, inspiration, or revelation. In the self-knowledge lessons, we explained that every science that man acquires is from the supernatural world.

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[1] يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ -

[2] بحول الله و قوة اقوم و اقعد -

Books, teachers, tapes, and studies do not give us knowledge; these are just tools. Knowledge is absolutely given from beyond the material world. Experimental science, inventions, and discoveries are such that a spark is created in the mind. Where does this spark come from? Or when we understand, where does this understanding come from? The teacher explains something, and we understand. We dream and understand something; where do these come from? Where does the inspiration that reaches the human heart come from? Even animals and plants, some people say that their actions are instinctive. Where do they learn this?

"Your Lord inspired the bee, saying: "Set up hives in the mountains and in the trees and in the trellises that people put up"[1] (An-Nahl:68). Therefore, angel Gabriel (A) is giving knowledge to the creatures moment by moment, and just like angel Michael who is moment by moment providing sustenance to the creatures, so is angel Izrael who is causing everyone to die moment by moment. If we want to go to a higher level, we have to die from the previous level; this is a limitation in the material world. Mulana Jalaluddin Balkhi in a poem, says:

I became a plant and died from a solid body
I changed from plants to animals
I died from an animal and become human
So why should I fear? when did I decrease after dying?
Another attack, I will die from humanity
Up to the emblem of angels with feathers
I also have to look for a higher level
All will perish but He[2] (Al-Qasas:88).
Once again, I will be dying from the angel.

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[1] -وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

[2] -كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

I become a thing that cannot be imagined and understood.
So, I become nothing, the nothing which is like harmonium
He will be saying, "**Indeed, All return to Him**"[1].

Prophet Moses (A) heard a call from the tree saying, "**Verily I am Allah. There is no god beside Me. So, serve Me and establish Prayers to remember Me**"[2] (Taha:14).

Did that tree speak at that moment? The poet says that no one like Moses can hear the voice of "I am Truth"; otherwise, this voice is not in any tree. If a person reaches the rank of Prophet Moses (A), he will hear that voice from every tree. Prophet Musa (A) said I saw all the plants and stones sending salutations to Muhammad (S) and his family.

If we open our ears, we will hear these blessings. These are not related to a specific time or place. God's mercy flows from moment to moment. If we become talented and prepared, the revelation based on religion will be revealed to us. God is generous and not stingy. Grace flows constantly; we are not ready to receive divine grace. God's mercy is always there. After Dhuhr's prayer, we say, "O God, I beg You for that which incites Your Mercy"[3]. We ask God for the talent to receive His grace; We have to acquire this talent in this world.

Although we say that Angel Gabriel gives us knowledge[4], Angel Israfil gives us life[5], Angel Michael gives us sustenance[6], and Angel Israel causes death[7], in principle, it is God who does all this, but Israfil is the channel of life, and Michael is the channel of sustenance, etc.

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[1] انا اليه راجعون

[2] إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

[3] اللهم إني أسألك مُوجِبَاتِ رحمتك

[4] علم

[5] حياة

[6] رزق

[7] موت

All these are manifestations of God. Someone asked: Angels came for the help of Prophet Muhammad (S) in the Battle of Badr; why didn't God come? The questioner thought that God is a being who sits together with the angels. God orders the angels to go and help my Prophet. They do not know that the appearance of God's power becomes an angel, and the appearance of God's knowledge becomes Gabriel. The manifestation of divine life becomes Israfil; of course, these angels themselves have manifestations at lower levels.

Therefore, at one time, God attributes death to the angels; on the one hand, He attributes it to "The angel of Death" (Izrael), and on the other hand, He attributes it to Himself. "**Those whose souls the angels seize while they are in a state of purity**"[1] (An-Nahl:32). "**Tell them: The angel of death who has been charged with your souls shall gather you, and then you shall be brought back to your Lord**"[2] (As-Sajda:11).

"**It is Allah Who takes away the souls of people at the hour of their death and takes away at the time of sleep the souls of those that have not died. Then He retains the souls of those against whom He had decreed death and returns the souls of others till an appointed time. Surely there are Signs in this for a people who reflect**"[3] (Az-Zumar:42).

Some people may ask, do the angels do this? Does Izrael do this, or does God do it? The answer is that all of these are true, and they are one thing. Angels are manifestations of Izrael; Izrael is a manifestation of God, and they are one. It is not such that God is one thing and angel Izrael is another. Angels are His manifestation. In many verses, God says, "**Allah has the most excellent Names**" (Al-A'raf:180)".

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[1] - الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ

[2] - قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

[3] - اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

What are the Beautiful Names of God? Names are existential truths. All things are manifestations of divine Names. "And in your holy Names that fill the foundation of every being"[1]. Our hearing is the manifestation of the "As-Sami'"[2] (Hearer) Name, which, if it is not manifested, we do not hear. Our seeing is the manifestation of the name of "Al-Basir"[3] (Seer). Our knowledge is the manifestation of the Name of "Al-Aleem"[4] (Knower).

Our strength is the manifestation of the Name of "Al-Qadir"[5] (Powerful), and our thought is the manifestation of the Name of the "Al-Khaliq and Al-Musawir"[6] (Creator and Fashioner). In short, every attribute in all worlds are manifestations of God's attributes. Therefore, from the point of view of knowledge, we say that it is Gabriel; from the point of view of life, we say that it is Israfil and the same for the rest of the divine names. If we look at Existence from a Knowledge viewpoint, He is Alim (Knower), and so on.

Allameh said the condition of Islamic monotheism is "*unity in multiplicity and multiplicity in unity*". Monotheism means to know that in all seen and unseen worlds, there is no one except God. "La Ilah Illa Allah" (There is no God except Allah). "**He it is Who is God in the heavens and the earth**"[7] (Az-Zukhruf:84). Everything

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- [1] وَبِأَسْمائِكَ الَّتى مَلَأَتْ اَرْكانَ كُلِّ شَىْءٍ
- [2] السميع
- [3] البصير
- [4] العليم
- [5] القدير
- [6] الخالق المصور
- [7] وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ

is absolutely dependent on God. This is Islamic monotheism. It is not right to place God in a corner, separate from the earth and the heavens, consider the creatures as independent, and then say what God does with these creatures.

Unity is in multiplicity, and multiplicity is in unity, like the sea and the waves of the sea. The wave of the sea is not separate from the sea, but it is not the sea. If there is no sea, the wave does not exist or appear. When the wave moves up and down we say the wave goes up and down, but in reality, it is the sea that goes up and down. I get up and sit down, but in fact, it is by God's power that I get up and sit down, and God Almighty is not separated from His power. Think of creatures as shapes on a movie screen; none of them are inherently independent, and none of them are cut off from the sea of Existence.

The important point is that a person should intuit this matter, not only know it. "**Sovereignty on that Day belongs to God**"[1] (Al-Hajj:56). "**The Day when no soul will avail another soul anything; and the decision on that Day is God's**"[2] (Al-Infitar:19). "**The decision rests only with God**"[3] (Yusuf:67). "**He is the First and the Last, and the Outer and the Inner**"[4] (Al-Hadid:3). Hu (هو) is the divine hidden identity. First is God, Last is God, Apparent is God, and Hidden is God. (He is all of those Names at the same time, all times, and beyond time).

Mystics see God in each rank. Everything and every order returns to Him. "**All orders are returned to God**"[5] (Al-Baqara:210). "**To God, we belong, and to Him, we will return**"[6]

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[1] الْمُلْكُ يَوْمَئِذٍ لِلَّهِ

[2] يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

[3] إِنِ الْحُكْمُ إِلَّا لِلَّهِ

[4] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

[5] وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

[6] إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Al-Baqara:156). Some people think that when we die, we return to God. This is not the case, my dear; we are returning to God now. The world is being renewed moment by moment, which mystics call "Tajddud-e-Amthal"[1] (Renewal resemblance). If the book in my hand wants to be in the same place at the next moment, I have to hold it; otherwise, it will fall. We must have Existence in all moments. Humans think that they have life. They consider life for themselves, while life is absolutely only for God, "Huwa Al-Hay"[2] (He is only alive).

There is no living being except God Almighty; if there is a living being, it is completely up to God Almighty, and it is the life that has manifested from God. Manifestation is always, and if it is interrupted for a moment, we become dead.

We already explained that this world is a shadow and a photo of the upper world. Everything here is an appearance of the upper world. Every beauty, perfection, and Existence is from the higher world. The life we think we have is borrowed. This life is a trust in our hands, and in other words, it is a manifestation that life is blown. Life and death are not in our hands. We did not become alive by our own will; it is not ours, but the intuition of this will happen only if our resurrection arises. When a person dies, he sees that he has no life of his own.

This intuition is from the level of "Fana-e-fi Allah"[3] (Annihilation in God). When the servant becomes annihilated in God, he sees that he has nothing but God and that all possessions are imaginary. He thought that I was the one who had the knowledge and I was the one who had the power. But he intuits that these were the ideas given to us in this material world. In other words, the mystic becomes blind, deaf, and insane. He sees nothing of himself because he does not see himself and only sees God.

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[1] تجدد الامثال

[2] هو الحى

[3] فنا فى الله

Another question that may be raised is whether there will be a resurrection in the intellectual world. Yes, there will be a resurrection there too. "**To whom does the sovereignty belong today? To God, the One, the Irresistible**"[1] (Ghafir:16). "**Say, I have no control over any benefit or harm to myself, except as God wills**"[2] (Al-A'raf:188). Achieving this intuition becomes the resurrection of humans.

The verse of the Quran says, "**And the Trumpet will be sounded, whereupon everyone in the heavens and the earth will be stunned, except whomever God wills**"[3] (Az-Zummar:68). So, there are a group of people who will not pass out after blowing the trumpet because they have passed this stage. We know that God's will is based on absolute wisdom.

Prophet Moses (A) went to Mount Toor and said, "God, show yourself to me." He heard a voice that you will never see me then God appeared to him, and Moses fell unconscious. "**And when Moses came to Our appointment, and his Lord spoke to him, he said, "My Lord, Show me (Thy Self), that I may gaze upon Thee." He said, "You will not see Me, but look at the mountain; if it stays in its place, you will see Me." But when his Lord manifested Himself to the mountain, He turned it into dust, and Moses fell down unconscious. Then, when he recovered, he said, Glory be to you, I repent to you, and I am the first of the believers**"[4] (Al-A'raf:143). Therefore, Prophet

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[1] - لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[2] - قُل لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

[3] - وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ

[4] - وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

Moses (A) has passed this stage, and the verse of the Quran was revealed to him in this world, and he will not be among the people who will pass out after blowing the trumpet. A narration says, "Die before you die"[1].

The discussion here is not to know the concept of the unity of Existence. We must perceive the annihilation in God and not consider any being independent of God and not worship anything but God because all creations are His. Sayyed-u-Shuhada (master of witness) was asked what the difference between faith and certainty is. Imam Hussain (A) replied: What you see with your eyes is a certainty, and what you hear with your ears and confirm is trust.

The Quran says, "**And when the Word has fallen on them, We will bring out for them from the earth a "Dabba" (It is a living thing that moves on earth) which talks to them; indeed, the people are uncertain of Our revelations**" (An-Naml:82). Who is Dabba? Amir Al-Mu'minin Ali (A) said, I am "Dabba". In one interpretation, one of the signs of the emergence of Imam Mahdi (AJ) is the exit of Dabba from the earth. In another interpretation, we see that our soul (Nafs) is made from the body, which is matter. Another interpretation is that when humans get close to the level of annihilation in God, the "Wilaya" appears from their soul, and their Imam will emerge for them.

Allameh Hassanzadeh, about "Dabba" said, *"Dabba exits from the earth and speaks as human. If we use this verse, we also can conclude that "Nafs" (Self) is a physical occurrence but with spiritual survival. Allameh also said the following poem:*

قَالَ لَن تَرَانِي وَلَٰكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

[1] - موتوا قبل عن تموتوا

It is with "Bismillah Al-Rahman Al-Rahim" (In the Name of Allah the Most Gracious Most Merciful) that you see that semen is like a precious gem.

Almighty is God who created a splendid creature from the sticky mud.

See that God created a beautiful and sweet angel face (human) from weak water.

With the love flow of life water, grow a plant at first.

Under God's plan and measure, a face is created that is unique and unparalleled.

His (human) essence, attributes, and actions are a complete example of God. (God created humans like His face[1]).

Almighty is God who exhibits His example from smelly mud.

Look at His creation of faces, Traces of forehead, and beautiful face designs.

Look at all your precise devices, the hidden ones or the apparent ones.

Now, What does this face maker want from this human? (just eating and drinking like animals?).

For detailed discussion, refer to chapter two of my book "The Unity of Knower and Known" [B].

All this was related to the first blowing of the trumpet when man becomes certain that there is nothing but God. When the resurrection of man rises, the Almighty will appear, and what is not God will be annihilated. After the second blowing of the trumpet, the man becomes alive and sees himself as a manifestation of God. Before he saw multiple things separate from God, the Sun, Moon, and Humans, but now he sees all are God's manifestation.

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[1] - ان الله خلق الادم على صورته

He does not see creatures separate and independent of God. So, we have two types of blowing; the first one is death or destruction, in which the idea of being two or diversity is lost, the concept of ownership is taken away from the worshiper, and the second blowing is the blowing of life. The first position is called "Fana-Fi-Allah"[1] (The position of annihilation in God), and the second position is called "Baqa Bi Allah"[2] (The position of survival with God). In the position of annihilation, there is nothing but God, and it is God who sees, recognizes, and knows God. In the position of survival, the mystic sees himself, but it is different from what he saw before.

In the second position, the mystic distinguishes between the creation and the creator, unlike before, when he gave independence to the creations like the sun, moon, stars, and people. He sees them as manifestations of God and that the sun is lightless and has no light of its own. The strength of the mountain was not there. In short, the earth will become something other than the earth, one of the Days of Resurrection. "**On the Day when the earth is changed into another earth, and the heavens, and they will emerge before God, the One, the Irresistible**"[3] (Ibrahim:48). "**As for those who disbelieve, their works are like a mirage in a desert. The thirsty assumes it is to be water. Until, when he has reached it, he finds it to be nothing, but there he finds God, Who settles his account in full. God is swift in reckoning**" (An-Nur:39).

Therefore, in the first blow, the wayfarer sees that creatures lose all their attributes and independent Existence, and in the second blow, creation reappears. But in the second position, monotheism is broken plurality, and things lose their independent aspect and find the aspect of being a shadow.

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[1] - فنا فی الله

[2] - بقا بالله

[3] - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Ibn Arabi in Futuhat says that in the eyes of the people, God is veiled, and the creatures are visible, but in our eyes, it is the opposite; God is visible, and the creatures are veiled. Allameh Hassanzadeh in "Ilahi Nameh" says, People are saying, where is? Where is? (God) but Hassan says "Hu", "Hu" (He is He). People are asking for monotheist reasons, but Hassan is asking for the reason of multiplicity. Allameh Hassanzadeh said, Sometimes people do not see God because of creatures; in this statue, creations are veils for not seeing God. Sometimes, mystics do not see creatures because of God. In this status, God is a veil for creations. The true belief is that none of them became a veil for others, and mystics must see God and creations, but creatures are dependent and upright with God.

Khajeh Tusi said, "Ba's"[1] (Raise-up) is happening in Qiyama[2] (resurrection). "**Then, on the Day of Resurrection, you will be resurrected**"[3] (Al-Mu'minun:16).

Allameh Hassanzadeh added that the *"Ba's" (Raise up) happens after Barzakh[4] (Methal world – a world between material and the Day of Qiyama). "**And behind them is a barrier (Something between two other things), until the Day they are resurrected**"[5] (Al-Mu'minun:100)* [C].

People will rise up from their graves. "**Rightly, God will raise up those in the graves**"[6] (A-Hajj:7). Imam Sadiq (A) said, "Graves are the Barzakh". We have explained that the knowledge and "Malakat"[1] (gained attributes - traits) that man acquires in this world will resemble in Barzakh, and he sits at his table. "Ba's" (Rise-up) means exiting from the acquired attributes and knowledge of the human soul. The human being is released from the grave in which it was trapped. After the rise-up, a person comes out of this barzakh or grave and sees the Truth. "**Whereupon they will rise up, looking on**"[2] (Az-Zummar:68).

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[1] بعث

[2] برانگیخته شدن - برپا داشته شدگان

[3] ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

[4] برزخ

[5] وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

[6] وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

They rise up and look at their rewards and punishments, which were ready for them eternally. "Ma'ad"[3] in Arabic means to return. People will return to their origin and Truth. Some people are from heaven, and some from Hell, so they return to their Truth. "**We have destined for Hell multitudes of jinn and humans. They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. These are like cattle. In fact, they are further astray. These are the heedless**"[4] (Al-A'raf:179). We have many traditions which say, "some people's nature or mud is from heaven and some from hell".

Bayazid Bastami says, "In a spiritual intuition, I wanted to intercede and ask God to forgive all servants. I saw that God is more merciful than me, so I passed this and said, God, have mercy on Satan. I heard a call that said: you are rude; he is from the fire. Keep yourself away from the fire because you can't stand fire". The critical point we have already explained is that the heaven and Hell of the resurrection differ from the heaven and Hell of Barzakh.

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[1] ملكات

[2] فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ

[3] معاد

[4] وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

In Barzakh, the traits acquired by man cause him comfort or torment, but in heaven and hell of resurrection, the torment and comfort return to the essence and reference of beings; that is, it depends on the reference from which that being originated and has now returned to its origin. Therefore, when it is said in the narration that if someone has a bit of love for Amir Al-Mu'minin Ali (A), he will not go to Hell, it is referring to Hell in the resurrection, but this is not the case in Barzakh.

So, the Qiyama (resurrection) is present now. Some people will die and go through stages and reach it, and some people will reach it while they are in this world. It's like graduating from high school, where graduation is present now, but we must reach it by passing different stages. Khajeh Tusi said, "There are people for whom this world and resurrection are united".

Allameh Hassanzadeh said, *"These are the perfect humans among monotheists. Their Qiyama (resurrection) is raised. In fact, they are the Qiyama (resurrection) themselves, and there is no veil or barrier for them. Mulana Jala-e-ddin said in the following poem:*

Ahmad (Prophet Muhammad (S)) is reborn in this world; he is 100 Qiyama (refer to the highest degree) between people.

People asked him about Qiyama. O' Qiyama, when is Qiyama?

He (Prophet Muhammad (S)) answered them like the one who is Qiyama in Qiyama.

The best messenger said to them the secret of this narration; "Die before death" [D].

Since perfect humans reached the Qiyama and become Qiyama themselves (based on the unity of perceiver and perceived), the secret will be revealed to them. "**On the Day when the secrets are disclosed**"[1] (At-Tariq:9). Prophet Jesus (A) said, "Until someone is born twice, he cannot enter the kingdom". So, the Qiyama is not in time. "**The Hour has drawn near**"[1] (Al-Qamar:1). "**The coming of the Hour is only as the twinkling of the eye, or even nearer**"[2] (An-Nahl:77).

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[1] -يَوْمَ تُبْلَى السَّرَائِرُ

If Qiyama (resurrection) was in time, it should have arrived by now. When the veils go away, we see that the Qiyama are present, and we were unaware. Prophet Muhammad (S) said, "Die before death"[3]. Amir Al-Mu'minin Ali (A) said, "If all the veils are removed, my certainty will not increase". It means that there are no veils left for me, and I have reached the Day of Resurrection. Certainty has some signs. The Holy Prophet Muhammad (S) said to Zaid bin Haritha, how are you? Zaid said I woke up in certainty.

The Prophet said: What is the sign of your certainty? Zaid said: I have reached a place where I fast during the Day and do not sleep at night until morning, and it is as if I am looking at the throne of God and I hear the howling of the people of Hell, and I see the people of heaven visiting each other. If you want, I can even say which of your companions is heavenly and which is among Hell. The Prophet of God said, "It is enough; you have hit the target; be careful and keep it like this." Zaid asked Prophet Muhammad (S) to pray for him to become martyred. The Prophet prayed, and he was martyred in the war with the infidels.

The verse of the Holy Quran said, "**You were in neglect of this, so We lifted your screen from you, and your vision today is keen**"[4] (Qaf:22).

Allameh Hassanzadeh said, *"The screen is neglect (The screen is our ego and self. The veil and screen belong to us. Hafiz Shirazi*

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[1] اقْتَرَبَتِ السَّاعَةُ -

[2] وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ -

[3] موتوا قبل عن تموتوا -

[4] لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ -

said in a poem, There is no barrier between the lover and the beloved; Get up from the hijab, Hafez yourself). Negligence means that we have something and are not aware of our possessions. This lack of awareness was due to being so absorbed in the world that he had forgotten himself, and when the separation from others other than himself, which is death, occurs, the veil is lifted, and the vision becomes keen. He will realize what he attributed to himself and say that this is mine; all of them were imaginary ownership.

*In fact, they were separated from him. The real ownership of humans is: "**And that human can have nothing but what he strives for (39) And that his deeds will be seen**" (An-Najm:39-40). This ownership is like what the Quran says, "**To Him belongs whatever is in the heavens and whatever is on the earth**"[1] (Al-Baqara:255). The real property of man is that it is his inherent affairs and light states of his Existence, which are not different from him so that they can be separated from him. Man sees that those attempts were not human-type efforts with which he could improve his Existence and gain permanent happiness, and therefore, he will say and will hear: "**Until, when death comes to one of them, he says: My Lord! Send me back (99) "So that I may do good in that which I have left behind!" No! (Kalla) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected**"[2] (Al-Mu'minun:99) E.*

There is a polytheist legend, which is interesting, and it says in a nutshell that when the gods created humans, they all wondered where to put the secrets of Existence so that humans would not find them. One of the gods said they hid them at the bottom of the seas. The others said that man goes and finds them. Another god said to put them in the heavens, and they said that he would reach there again and find them. In short, everyone said something about where to hide the secrets of Existence, but in the end, the great God said to leave the secrets of Existence in himself because man will not go after himself. Man goes after whatever he wants, except for himself and his Truth. Who am I? He does not go after this. Even if we ask him this question, he laughs and says what kind of question this is. I am I.

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[1] لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ.

[2] حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Death is separation from others other than yourself. When the veils are removed, man's vision becomes sharp, and he sees himself. He sees that what he attributed to himself was not real and that it was imaginary ownership. This is mine; This car is mine; this house is mine, etc.

Real and Imaginary Ownership

We have two types of ownership: real and imaginary ownership. Humans are social creatures that live together like ants and bees. The example of humans is like children who play; one becomes the father, one becomes the mother, one becomes the thief, and one becomes the police, and they say to each other, for example, this is mine, this is yours. In reality, none of them are true. We, adults, are also the same. We gathered and decided that one should be the president, one would be the minister, one would be the governor, and one would be the mayor.

We also made different officials among ourselves so that society would last. Then, according to the imaginary authorities, we have established some regulations; for example, everyone must drive on the right side, and we set a fine for violating these rules. Likewise, we established various contracts among ourselves and obliged each other to observe them to establish a peaceful society. The same is true of ownership. For example, we say that this garden is mine. This is not actual ownership, and the garden is not really mine because it is not my Existence or essence.

The garden is mine, which means that the right to use this land has been assigned to me, and only I can use it and benefit from it. Therefore, when someone sells his garden, the garden is no longer his property. It would not be separated from him if it really belonged to him. We made this imaginary ownership. It is my car, my child, or my brother. Another example of imaginary ownership is when we say, "This saddle belongs to the horse". All these are unreal ownership; actual ownership is what man has by nature and cannot be separated from him. These possessions are established in our minds.

When a person dies, all these imaginary possessions disappear. This is my house; this is my car. This is my brother. This is my money. All will disappear; what remains is righteousness, which is the absolute property of man. "**Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa**"[1] (Al-Hujurat:13).

The real property of a human being is that which unites with a human being's soul. "**And that man can have nothing but what he does. (39) And that his deeds will be seen**"[2] (An-Najm:39-40). There is no relationship on the Day of Resurrection. Relationships will disappear. "**When the Horn is blown, no relations between them will exist on that Day, and they will not ask after one another**"[3] (Al-Mu'minun:101). He is my father; she is my mother; she is my sister; he is my daughter or son; she is my wife; he is my husband. These relationships are made in the material world.

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[1] - إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

[2] - وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ (٤٠)

[3] - فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

In the Hereafter, the earth becomes non-earth, and all imaginary ownership and permissions are lost (Very scary, refuge to Allah the Most Merciful). The Hereafter has other rules. The ownership in the above verse is true for this verse also, "**To Him belongs everything in the heavens and everything on earth**"[1] (Al-Baqara:255). Here is absolute ownership. Indeed, everything in the heavens and the earth belongs to God; they are not separate from God. They are all manifestations of God's light and are not separated from Him. Like the waves and the sea, the sea says that the waves are mine.

We are all God's light, and He is the "Qayyum"[2] (Self-Existence and gives Existence to others) of all of us. "**Allah is the Light of the heavens and the earth**"[3] (An-Nur:35). All the heavens and the earth are the light of God. It is the light of God, and we stand by the light of God. So, the actual owner is none other than God.

Can we see the Truth? Can we see the Truth of beings? What we see are manifestations of the Truth, so in order to see the Truth, we must pass this level. Prophet Muhammad (S) said, "O God, Show me the truth of things as they are"[4]. So, we are not seeing the Truth of things. Amir Al-Mu'minin said to Kumail, "Truth is the fading away of illusions and appearance of the definite". If our vision changes, we no longer see multiplicity; we do not see infinite Existence; we see a single and continuous truth. In the battle of Badr, Amir al-Mu'minin Ali (A) received the following dhikr from Prophet Khidr (A), "**Ya Hu, Ya Man La Hu Illa Hu**" which means there is nothing but the divine identity or Nafas-e-Rahmani (the Merciful Breath) that flows through all beings.

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[1] - لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ.

[2] - القيوم

[3] - اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ.

[4] - اللهم ارنی الاشیاء کما هی

Every human being is a verse of God, and every human being is a verse about him in the Holy Quran. The verses of the Qur'an are not only for the time of Prophet Moses (A), Prophet Ibrahim (A), and Prophet Muhammad (S). Imam Sadiq said that the Quran is alive, which means that if the Qur'an belonged to the past, the Quran is dead. Allameh Hassanzadeh always said to recite the Quran carefully and remember the prayers of the prophets, angels, and believers in different events that are in the Quran. In the Holy Qur'an, God commands his servants to pray, and disobeying this command is equivalent to arrogantly turning away from worship, which will lead to entering the fire of Hell. "**Your Lord has said, "Pray to Me, and I will respond to you. But those who are too proud to worship Me will enter Hell forcibly**"[1] (Ghafir:60). Dua and prayers, worship, and glorification of the Lord are among the pillars of the universe.

Meanwhile, man has a special and unique relationship with God. There is a verse in the Quran that clearly shows this special relationship. "**And when My servants ask you about Me, I Am near; I answer the call of the caller when he calls on Me. So let them answer Me, and have faith in Me, that they may be rightly guided**"[2] (Al-Baqara:186). This is the only verse in which God speaks to man seven times in the form of a monologue and without using the plural pronoun, which is a common method in the language of the Quran. According to the general structure of the Quran, the Quranic prayers are not gathered in a certain chapter or part of the Quran. Their presence in the Quran is extensive and fragmentary and in the text of life and history, Like the spirit that flows throughout the word of revelation.

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[1] - وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

[2] - وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

For example, Some of the Duas are mentioned here:

Prophet Muhammad (S): **"And say, "My Lord, lead me in through an entry of truth, and lead me out through an exit of truth, and grant me from You a supporting power"**[1] (Al-Isra:80).

Adam and Eve: **"It is He who created you from a single person, and made from it its mate, that he may find comfort with her. Then, when he has covered her, she conceives a light load, and she carries it around. But when she has grown heavy, they pray to God their Lord, "if You give us a good child, we will be among the thankful"**[2] (Al-A'raf:189).

Prophet Noah (A): **"My Lord! Forgive me and my parents, and anyone who enters my home in faith, and all the believing men and believing women; and do not increase the wrongdoers except in perdition"**[3] (Noah:28).

Prophet Abraham (A): **"Our Lord, and make us submissive to You, and from our descendants a community submissive to You. And show us our rites and accept our repentance. You are the Acceptor of Repentance, the Merciful"**[4] (Al-Baqara:126).

Prophet Moses (A): **"He said, "My Lord, put my heart at peace for me. (25) And ease my task for me. (26) And untie the knot from my tongue. (27) So, they can understand my speech. (28) And appoint an assistant for me, from my family. (29)**

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[1] وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

[2] هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَت دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ

[3] رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

[4] رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

Aaron, my brother. (30) Strengthen me with him. (31) And have him share in my mission. (32) That we may glorify You much. (33) And remember You much. (34) You are always watching over us"[1] (Taha:25-35).

Prophet Jesus (A): "**Jesus son of Mary said, "O God, our Lord, send down for us a table from heaven, to be a festival for us, for the first of us, and the last of us, and a sign from You; and provide for us; You are the Best of providers"**[2] (Al-Ma'ida:114).

Prophet Jacob (A) said: "**And Job, when he cried out to his Lord: "Great harm has afflicted me, and you are the Most Merciful of the merciful"**[3] (Al-Anbiya:83).

Prophet Zachariah: "**And Zachariah, when he called out to his Lord, "My Lord, do not leave me alone, even though you are the Best of heirs"**[4] (Al-Abiya:89).

Prophet Solomon (A): "**He said, "My Lord, forgive me, and grant me a kingdom never to be attained by anyone after me. You are the Giver"**[5] (Sad:35).

Prophet Loot (A): "**He said, "My Lord, help me against the people of corruption"**[6] (Al-Ankabut:30).

Prophet Yusuf (A): "**My Lord, You have given me some authority, and taught me some interpretation of events.**

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[1] - قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨) وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠) اشْدُدْ بِهِ أَزْرِي (٣١) وَأَشْرِكْهُ فِي أَمْرِي (٣٢) كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤) إِنَّكَ كُنتَ بِنَا بَصِيرًا (٣٥)

[2] - قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ

[3] - وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

[4] - وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

[5] - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنتَ الْوَهَّابُ

[6] - قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

Initiator of the heavens and the earth; You are my Protector in this life and in the Hereafter. Receive my soul in submission, and unite me with the righteous"[1] (Yusuf:101).

Prophet Younus (A): "**And Jonah, when he stormed out in fury, thinking We had no power over him. But then He cried out in the darkness, "There is no god but You! Glory to You! I was one of the wrongdoers"**[2] (Al-Anbiya:87).

Angels: "**Those who carry the Throne, and those around it, glorify their Lord with praise, and believe in Him, and ask for forgiveness for those who believe: "Our Lord, You have encompassed everything in mercy and knowledge; so forgive those who repent and follow Your path, and protect them from the agony of the Blaze"**[3] (Ghafir:7).

Jesus Disciples (A): "**Our Lord, we have believed in what You have revealed, and we have followed the Messenger, so count us among the witnesses"**[4] (Al-i-Imra:53).

People of Understanding: "**Our Lord, do not cause our hearts to swerve after You have guided us, and bestow on us mercy from Your presence; You are the Giver"**[5] (Al-i-Imran:8).

Believers: "**It is You we worship, and upon You we call for help. (5) Guide us to the straight path. (6) The path of those**

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[1] رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

[2] وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

[3] الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

[4] رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

[5] رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

You have blessed, not of those against whom there is anger, nor of those who are misguided"[1] (Al-Fatiha:5-7).

Each of these supplications has different properties, which are known by perfect human beings, and if they are repeated a certain number of times, they will have special effects. And some of them are also mentioned in the hadiths. For the perfect human, whose vision has been keen, their actions and rewards have become one. There are no veils for them.

Then Khajeh Tusi narrated the following tradition from Infallible Imam, "I worship God not out of the desire for reward nor out of fear of His wrath, but I worship Him because He deserves to be honored, and I deserve to worship". Imam Sadiq, in some narration, called this "Love worship[2] or Thankful worship". Prophet Muhammad (S) used to stand in prayer for a long time. A person challenged him and said, "God said: "**That God may forgive you your sin, past and to come, and complete His favors upon you, and guide you in a straight path**"[3] (Al-Fath:2). Why are you bothering yourself? The Prophet said, "Should I not be grateful?". It meant my worship was not for heaven and Hell but for thankful prayer. When God becomes clear to someone, he should praise Him as He deserves. In this status, the language of praise will be opened involuntarily. The Holy Prophet used to say: "O God, I rub my face in the soil for you, and it is my right to prostrate in front of you".

Allameh Hassanzadeh said: *The Ahrar prayer"[4] (Free-men worshipping) are the ones who are free from worshiping others*

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[1] - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

[2] - عبادت الحبی

[3] - لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

[4] - عبادت الاحرار

except for God" [F] *(Refer to chapter 15 Asfar).* They do not worship for heaven's reward or to be safe from Hell, but they worship God because He deserves to be worshiped.

Allameh Tabatabaei asked Great Ayatollah Ghazi: "Whatever I do to worship God for Himself, there are things in my heart that I want from God while praying; what should I do to worship God only for Himself? Ayatollah Ghazi introduced him to "Ihraq"[1] (Burning). It means to burn anything other than God. Forget everything except God. It does not mean that we should not Dua for ourselves as the Quran says, **"Our Lord, avert from us the suffering of Hell, for its suffering is continuous"**[2] (Al-Furqan:65).

Most of the time, our worship is out of habit. We should purely pray to God, and if we make Dua, it is because He wants us to Dua. We should be like absolute servants. The Imam speaks to the people in a language that is within their understanding, and in fact, each status has its own language.

Amir Al-Mu'minin Ali (A) in Dua Kumail says, "My God! My Lord! My Master! My Protector! For which things would I complain to You? And for which of them would I lament and weep? For the pain and severity of chastisement? Or for the length and period of tribulation? So, if You take me to the punishments with Your enemies, And gather me with the people of Your tribulation, And separate me from Your friends and saints, Then suppose, My God, my Master, my Protector, and my Lord, that I am able to endure Your chastisement, How can I endure separation from You? And suppose that I am able to endure the heat of Your fire. How can I endure not gazing upon Your generosity? Or how can I dwell in the Fire while my hope is Your pardon? Continued".

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[1] احراق

[2] رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

Sura Kahf is called Sura Wilaya. There are many secrets that we explained in our Quran interpretation. God says, "**You would think them awake, although they were asleep**"[1] (Al-Kahf:18). In one inner interpretation, we see God's Awliya and think they are awake, but in one aspect, they talk to us while they are sleeping, and see other things even though they speak to us.

A mystic said he has been speaking to God for 30 years, and people think I am speaking with them. "**That is because God is the Reality, and what they worship besides Him is falsehood, and because God is the Exalted, the Supreme**"[2] (Luqman:30). "**And say, "The truth has come, and falsehood has withered away; for falsehood is bound to wither away**"[3] (Al-Isra:81). After death, these truths become clear to people other than Awliya of God that their Existence was nothingness.

Khajeh Tusi said, "They will be revealed in a second that their Existence was nothingness and their nothingness is Existence, and their essence is without essence, and their no essence is the essence, and their attribute is no attribute, and their attribute less is the attribute. So, then they will see that the appearances of things are not what they thought they were, and the inside and Truth of things are not what they thought they were.

With the removal of external and internal veils, they will reach the Truth of essence and essences". There is nothing but Him; the veil (self) has to go away, then we will see our own nothingness. If you see your nothingness, you will see a manifestation of God. As much as your "self" becomes annihilated, you will see the manifestation of the Truth. "**To whom does the sovereignty belong today? To God, the One, the Irresistible**"[4] (Ghafir:16).

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[1] وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

[2] ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

[3] وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The Day when no friend will avail a friend in any way, and they will not be helped"[1] (Ad-Dukhan:41). **"That all power is God's"**[2] (Al-Baqara:165).

Now I see the power from myself, although I say that there is no movement and power except with God. Man sees that he has no attributes (knowledge and power, life). The man reaches a position that sees there is nothing but God, although man saw and knew other than God. If a person reaches this knowledge and divine intuition, he has reached the high authorities of monotheism that other people will reach during the stages of Barzakh. The appearance of things is not what people see, and the inner of things is not what people think and imagine. God is the First, Last, Visible, and Hidden. Everything is The Truth while none of them are. He sees that the attitude he has toward the creatures is not the real viewpoint. There, he sees what the Truth is. The illusion that goes away reveals the Truth. What we see are delusions, and all differences are due to not seeing the Truth.

All praise is to God to the extent that He deserves it.

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[4] - لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

[1] - يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

[2] - أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

Chapter 13: Status that will happen in the Resurrection and halting places

Khajeh Nasir Uddin Tusi said, "The Sun is the source of light in our world, and the Moon does not have light from itself, but it shines and gives light to us when the Sun is hidden from us. When the Sun shines for us, the light of the Moon and stars will vanish [A]. **"And when the stars fall, scattering."**[1] (Al-Infitar:2). The Moon fades. **"And the moon is eclipsed"**[2] (Al-Qiyama:8). The one that receives light (the Moon) gathers with the one that gives light (the

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- [1] وَإِذَا الْكَوَاكِبُ انتَثَرَتْ
- [2] وَخَسَفَ الْقَمَرُ

Sun). "**And the sun and the moon are joined together**"[1] (Al-Qiyama:9).

When the holder of light and the light become one [B], there will be no giver and receiver of light. "**When the sun is wrapped up [in darkness]**"[2] (At-Takwir:1). "**Experiencing therein neither sun nor frost**"[3] (Al-Insan:13). At first, the mountains that cause path distortion and hardship for the wayfarer will be like tufted wool. "**And the mountains will be like tufted wool**"[4] (Al-Qari':5). At the end, the mountains will be Indescribably dispersed. "**And they ask you about the mountains. Say, "My Lord will crumble them utterly." (105) And leave them desolate waste. (106) You will see in them neither crookedness nor deviation.**"[5] (Ta-Ha:105-107). It means likening, purifying [C], and oceans that can only be traversed by ships under the direction of stars will vanish ***("And it is He Who created the stars for you, that you may be guided by them in the darkness of land and sea. We thus explain the revelations for people who know"***[6] *(Al-An'am:97)*[D]).

The Sea that people can pass through by ships and the guidance of stars will be boiled. "**When the oceans are set aflame**"[7] (At-Takwir:6). Until the heights and lows of the Earth, onshore and offshore, and the sky and the Earth become the same, and all creatures appear on the Day of Resurrection. "**And lo! they all**

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[1] وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

[2] إِذَا الشَّمْسُ كُوِّرَتْ

[3] لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

[4] وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

[5] وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا (١٠٥) فَيَذَرُهَا قَاعًا صَفْصَفًا (١٠٦) لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

[6] وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

[7] وَإِذَا الْبِحَارُ سُجِّرَتْ

shall appear on the surface"[1] (An-Nazia't:14). The thin and thick veils will be removed for the people of Barzakh [E]. "**And when the graves are strewn around (It turned upside down - its insides appeared)**"[2] (Al-Infitar:4). People will stay in the stopping places where the hidden appears. "**And stop them. They are to be questioned**"[3] (As-Saffat:24).

Those who are freed from the prison of Barzakh will face God's kingdom. "**Then behold, They rise quickly from their graves to their Lord**"[4] (Ya-Sin:51). Poisons, sharp teeth, and horns from reptiles and predators will be taken away to remove the conflict (narration)[F].

At that time, Death, which was the cause of the destruction of the creatures, is killed in the form of a black and white sheep [G] in between Heaven and Hell, so that with the Death of Death, which is the nothingness of nothingness, the absolute Existence that is eternal life appears. They bring the Hell like a camel into the arena. "**On that Day, Hell is brought forward**"[5] (Al-Fajr:23). So that the people of appearance can see it. "**And Hell will be displayed to whoever sees**"[6] (An-Nazi'at:36). And from the fear of seeing Hell, the elements of creation will know about their nothingness. Indeed, People run away out of fear; if God did not keep Hell, the heavens and the Earth would be on fire[7] (narration).

Explanation

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[1] فَإِذَا هُم بِالسَّاهِرَةِ
[2] وَإِذَا الْقُبُورُ بُعْثِرَتْ
[3] وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ
[4] فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ
[5] وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ
[6] وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ
[7] فشرد شردة لولا ان حسبها الله لاحترقت السماوات و الارض

The Sun is the source of light for the Earth, and the Moon is the intermediary between the Sun and the Earth in providing light. In a sense, the Sun is Prophet Muhammad (S), the Moon is Amir al-Mu'minin Ali (A), and the other Imams are the stars. When the Sun is not visible, the Moon brings sunlight to us. When the Sun appears, the light of the Moon also becomes dim, not that it had light and disappeared, but that the light was from the Sun, and now that the Sun has appeared, the light of the Moon and the stars do not appear. In this world, general and partial creatures appear like ants, dogs, humans, plants, and animals. All of them appear, but in reality, their light is from God. Things appear until a time when the true light has not appeared. When the light source appears, they lose their light.

Of course, things will not disappear because they are manifestations of God, but they will lose the independence and appearance we thought.

Allameh Hassanzadeh: *"The famous Persian poet Sa'di Shirazi says:*

Have you seen a firefly in a garden that shines like a small lamp in the night?

Someone asked O firefly that shines at night, Why don't you come out in the day to shine?

Notice how the glowing firefly responded to the questionnaire.

I am glowing by day and night but hidden in front of the Sun.

When the kingdom of honor emerges, the universe covers itself with nothingness.

Everyone, whatever they are, is weaker to call themselves Existence with God's Existence"[A].

All beings exist because they are the manifestation of God, but they have no shine at the time of Essence manifestation. A mystic met Prophet Aaron (A) in one of his ascensions to the sky. After the greeting, he asked: we mystics do not see the world and only see God. Is this statement true? Prophet Aaron (A) said yes, it is true. Mystic asked, why did you see an enemy in the return of Prophet Moses (A) from the mountain and not God? If everything is God, why did you tell Prophet Moses (A) not to blame in front of your enemies?

"**And when Moses returned to his people, angry and disappointed, he said, "What an awful thing you did in my absence. Did you forsake the commandments of your Lord so hastily?" And he threw down the tablets, and he took hold of his brother's head, dragging him towards himself. He said, "Son of my mother, the people have overpowered me and were about to kill me; so do not allow the enemies to gloat over me, and do not count me among the unjust people**"[1] (Al-A'raf:150).

Prophet Aaron (A) answered, do the mystics who say that we do not see creatures and only see God, will this world disappear when they see only God? The mystic replied: No. Prophet Aaron (A) said: The truth is that the one who only sees God is incomplete. The perfect human sees both God and creatures. In the creation position, only God's manifestations are seen, and in the position of unity, only God is seen. A perfect human sees God and creatures, but the creations are upright with God, not separate from God. Creatures should not be known and seen without God. But at the time of manifestation of monotheism, other than God is not seen. A poet said, "I look at the Sea, I see you; I look at the desert, I see you. When I look at the mountains and the plains, I see your beautiful face."

Allameh Hassanzadeh Amoli said: We should know that by manifesting God's Essence with the Name of "Al-Wahid Al-

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[1] وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

Qahhar"[1] (The One, the Irresistible), which is the Name of "Ahad"[2] (Unique), all multiplicity disappears. This is the manifestation of the Resurrection of human beings. Allameh Qaysari, in his description of the chapter of Adam (A), Fuss al-Hikam, by great mystic Ibn Arabi, says: The position of oneness (Ahadiyat[3]) appears for the mystic during the manifestation of God's essence until the Resurrection occurs for him. In his view, he and all creatures become mortal, and he sees his Lord with his Lord, which means that he does not see God. Instead, he sees God through God. What does it mean? May God help us with the means to understand it. The poet says people cannot see God with their self-centered vision.

Wahid means one; When it accompanies the Name of Al-Qahhar, it means "The one, The Irresistible. The Name of Al-Qahhar destroys the delusion of numerals in the Name of Wahid, and God is not a numerical "one." He is "The one, The Irresistible." **Ahad** means one who is unique without any similarity or contradiction. God cannot be counted. We cannot say that Sun is one, Moon is one, Tree is one, Jack is one, Ant is one, and God is one. God is the one who is all but not any of them. Things are manifestations of Him.

Khajeh Tusi said, "When the Sun shines for us, the light of the Moon and stars will vanish. "**And when the stars fall scattering**." (Al-Infitar:2). The Moon fades. "**And the moon is eclipsed**" (Al-Qiyama:8). The one that receives light (the Moon) gathers with the one that gives light (the Sun). "**And the sun and the moon are joined together**" (Al-Qiyama:9). When the holder of light and the light become one, there will be no giver and receiver of light.

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[1] الْوَاحِدُ الْقَهَّارُ

[2] احد

[3] مقام احدِيت

Allameh Hassanzadeh said: *"Because these are the rules of multiplicity, if there is only "one", these rules will no longer be applicable"* B.

"**Experiencing therein neither sun nor frost**" (Al-Insan:13). At first, the mountains that cause path distortion and hardship for the wayfarer will be like tufted wool. "**And the mountains will be like tufted wool**" (Al-Qari':5). At the end, the mountains will be Indescribably dispersed. "**And they ask you about the mountains. Say, "My Lord will crumble them utterly." (105) And leave them desolate waste. (106) You will see in them neither crookedness nor deviation**." (Ta-Ha:105-107).

In the sacred journey to God, there are ups and downs and obstacles that the seeker must pass to reach his destination; when he gets to his destination, he sees that the whole path is not apart from God. Mystic Qaysari says until I had not seen you, I thought I remembered you in my prayers, but when I arrived, I noticed that the worship, worshipper, and Lord is you and nothing other than you. In the Dua Saifi Saqir, we have: "O Lord, Pave the way for me to connect"[1].

Imam Sajjad (A) in Sahifeh Sajjadia said: "He who moves towards you, his way is very close". Getting close to God Almighty is a realistic approach, not a virtual approach. It means that man is close to God, but this closeness does not mean that he reduces the distance. There is no distance in the relationship with God; Almighty God is absolute perfection; Existence is limitless; It is the infinite center of Existence; It is the same as Knowledge. Proportional to the acquired perfections of Existence, people will approach the center and reality of Existence.

This approach is real closeness; It is not physical, but real; It is not interpretation. It is not of the kind of closeness of a person in the community to the person in power or of the proximity of a child to the father. There is no veil or distance between a servant and his Lord, except that human sins and evil deeds have created this distance and obstacle. Imam Sajjad (A) said: "God! I know that you are not hidden from Your servants, and only their indecent deeds have hidden them from you". Because man is a sign of truth, and a sign of truth is not a veil of truth. People's veils are their evil deeds; Sins create opposition and distance. Therefore, the way is open, and there is no obstacle.

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[1] - وَسَهِّلْ لِی مَنَاهِجَ الْوُصْلَةِ وَالْوُصُولِ

The one who steps towards God and makes a request from Him does not need to travel a distance and go through many preparations, like the needs that are made of humans, because God says: "**And He is with you wherever you may be**"[1] (Al-Hadid:4).

God is with us and is never separated from us, But the dust of impurity, attachments, and selfishness has deprived us of seeing the shining Sun of truth and has put a distance between us and our beloved. "**Do you not realize that God knows everything in the heavens and everything on Earth? There is no secret counsel between the three, but He is their fourth; nor between five, but He is their sixth; nor less than that, nor more, but He is with them wherever they may be. Then, on the Day of Resurrection, He will inform them of what they did. God has Knowledge of everything**"[2] (Al-Mujadila:7).

Purifying and Likening of God

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[1] - وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

[2] - أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

In monotheism, Likening and Purifying will be removed. Likening means to know God like something, and purifying God means purifying Him from imperfection. God is purified to be like creatures. Whatever you imagine about God is not God but your creation of God. Some people say that God is not matter. He does not have weight, size, or length and is free from matter. They do not realize that they purified God but made Him look like an angel. Their purifying became likening. God is free from our purifying and Likening. When we purify God, we make him limited. For example, some people say: God is not the Earth, He is not the Sun, He is not the Moon, He is not the sky, He is not an angel. They do not realize that with their purifying, they put Him in a corner and on a side apart from their creatures. They made Him limited.

Jami bin Aamir says: Imam Sadiq (A) asked me: What do you think the meaning of "Allahu Akbar" (Allah is Greater)" is? I said: It means that God is greater than everything. He said: Does anything exist that God is greater than? I said: So, tell me, what is the meaning of "Allahu Akbar"? Imam (A) said: "Allah" is greater than anyone can describe. Ibn Mahboob narrated from a person from the sixth Imam (A): Someone said in the presence of Imam: "Allah is greater." He said: And God is greater than what? He replied: Of everything, the Imam said: You built a boundary for him and limited him.

He said: So how should I say it? He said to Say: "Allah is greater than you can describe". People put God's creations on one side and put God separately on the other side. When people describe God, they make a boundary and limit for Him because they say that God is what I said, not other than this. In fact, God is greater than to be described. Whatever you imagine purifying or likening, God is greater than that. God is not like anything. "**There is nothing like Him. He is the Hearing, the Seeing**"[1] (Ash-Shura:11).

Creatures are not separated from God. They are His manifestations. It is like the Sea and its waves. Sea waves are not separated from the Sea. No matter how greatly we define God, we have limited God, and He is not God. God cannot be defined and cannot be pointed by our hands, thinking, imagination, and reasoning. God is Samad[1] (Full and needless). There is no room for anything else), and He is Ahad[2] (Unique). God cannot be counted like creatures, but He is the real "One". Whoever makes Him liken or purify Him is mistaken. "**Glory be to God, far beyond what they describe**"[3] (Al-Mu'minun:91). God that is in our mind is our creature. God is greater. No matter how great we consider God, God is against that. The poet says that what your thought does not see a way beyond is the end of your thought, not God.

So, we should purify God from the likenesses and purifications people say about him. Existence is God. Is there an opposite to Existence? Nothingness is non-existence and does not exist because if it existed, it would be Existence, So we do not have non-existence, and there is no opposite to Existence. There is nothing other than Existence. Is it possible to have a partner for Existence? No, It is not possible to count Existence at all. It cannot even imagine two Existence. Existence is the real "one" and unique. There is no second for Existence.

Everything that has Existence has God. Is it possible to point to Existence or define Existence? No, There is no definition. Beings are defined by Existence. It is impossible to say when Existence existed or how long it will last. Or even what was before Existence? Existence is eternal. Can you say how long Existence exists? No, Existence is limitless. Does Existence end? No, because if it ended, there would be non-existence. We proved that non-existence does not exist, so Existence is one and infinite. You and I and the creatures can be pointed and counted, but Existence is the real "one" which cannot be counted. He is not like creatures.

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[1] لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

[1] صمد

[2] صمد

[3] سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

Existence is the one that cannot be pointed to. It is the one that does not count. Is there a place where there is no Existence? No, because if it doesn't exist, it becomes non-Existence, and we know that non-Existence does not exist, so Existence is Samad, which means it is full and has no place for anything else. Has anyone created Existence? Can you imagine a time when Existence does not exist? All these questions are incorrect. Can Existence be seen? Whatever exists is Existence.

We see beings through Existence. Can we have full Knowledge about God? No. Whatever comes to our mind, Existence is bigger than that. Is Existence apparent? Yes. Is Existence Hidden? Yes, He is visible and hidden at the same time. As it appears, so is the hidden and vice versa. Is Existence the First and the Last? Yes, Existence is the First and the Last, the apparent and the hidden. When you look at anything, you look at Existence. There is nothing other than Existence. Where do people look for God? God is everywhere; God is closer to them than themselves. Is it possible for someone not to know God? Everyone knows God because they know themselves.

They forgot after they came here. Atheists and communists accept God because it is in the nature of all human beings, but they have gone astray. They think that they should look for God in the heavens and in the state of light or on a chair with angels around him. Is there anyone who denies God? Is there any doubt in God? **"Their messengers said, "Is there any doubt about God, flourisher of the heavens and the earth?"**[1] (Ibrahim:10)

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[1] - قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ.

Barzakh (Intermediate world)

Khajeh Tusi said: The thin and thick veils will be removed for the people of Barzakh.

Barzakh is an intermediary between this world and the Resurrection. Barzakh is the veils that people have taken with them from this world to the next. Depending on their actions, those veils will be thick or thin. The people stopping in Barzakh depend on their veils. Some people pass these stages in this world and won't be stopped in Barzakh. Therefore, will rise to Resurrection as soon as they die.

"**And when the graves are strewn around (It turned upside down - its insides appeared)**" (Al-Infitar:4). We have narration that says the grave in the Holy Quran means Barzakh. It means that they come out of the veils of Barzakh or they come out of their grave. They will come out of their graves to perceive the Hereafter truths.

Allameh Hassanzadeh said, *"Here are a couple of points. One is that the duration of Barzakh is different based on the type of veils. The other is removing thick and thin veils, which means "Takamul-e-Barzakhi" (Perfection in Barzakh). Because Khajeh said, "Those who are freed from the prison of Barzakh will face God's kingdom". The other one is that Khajeh refers to the following verse of the Holy Quran to express the real grave of the human being. "**And when the graves are strewn around (It turned upside down - its insides appeared)**" (Al-Infitar:4)"*.

Sometimes, the veils are torments, and sometimes, they might be due to their imperfection that must be fixed. They are veils until the Resurrection curtain falls and people see the truths. Some narrations say: "Some of our Shia followers will stay in Barzakhi hell for thousands of years until they are released". Other followers because if it ended, there would be non-existence. We proved that non-existence does not exist, so Existence is one and infinite. You and I and the creatures can be pointed and counted, but Existence is the real "one" which cannot be counted. He is not like creatures.

Existence is the one that cannot be pointed to. It is the one that does not count. Is there a place where there is no Existence? No, because if it doesn't exist, it becomes non-Existence, and we know that non-Existence does not exist, so Existence is Samad, which means it is full and has no place for anything else. Has anyone created Existence? Can you imagine a time when Existence does not exist? All these questions are incorrect. Can Existence be seen? Whatever exists is Existence.

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Sometimes, the veils are torments, and sometimes, they might be due to their imperfection that must be fixed. They are veils until the Resurrection curtain falls and people see the truths. Some narrations say: "Some of our Shia followers will stay in Barzakhi hell for thousands of years until they are released". Other followers might not be in torment, but their enjoyment compared to the Resurrection will be like torment and jail for them.

So, the grave is not where a dead body is buried. The grave is Barzakh, as Imam Sadiq (A) said. The meaning of being resurrected from graves is getting rid of Barzakh's jail and the attributes humans have gained in this world. It has been said many times that the Resurrection is not over time, but the purpose of reaching the Resurrection is to pass through the veils of Barzakh. For this reason, Barzakh (intermediate world) is different for each person.

Allameh Hassanzadeh Amuli said, *"The secrets of verses of the Holy Quran, Quran interpretation narrations, and also philosophical reasoning prove that stopping stages in Barzakh for people is based on the human heart"*. Audit yourself before being audited. Some people will pass these stages while they are in the material world. *All humans will stop in Barzakh except God's Awliya, who are already in Heaven from the beginning to the end"*[E].

If people reach the truths of the Day of Judgment, they will no longer be in Barzakh. People must go through stages and emerge from the colors and attributes they had gained into colorless. It is worthy of knowing that heaven and heavenly ranks are also veils.

Allameh Hassanzadeh continued, *"It is undeniable in the Holy Quran that there are perfection stages in Barzakh for people's Nafs. Meaning the perfections in Barzakh are real. Most of the narrations that explain the status of people after Death and in their graves point to perfections in Barzakh, which is the actual grave of human beings. Also, verses of the Holy Quran and narrations that state the exit from the fire or "Shifa'at"*[1] *(intercession) indicate perfection in the Barzakh. It is very*

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[1] - شفاعت

important to note that people must take intercession with themselves from this world" ^{E}.

So, intercession is perfection in Barzakh and freedom from the actual grave of humans. It is said in the narration that the people of Heaven do not die, but some of the people of Hell die. We discussed earlier that dying means exiting from one stage to the next. Ibn Jomhur Ahsaei narrated, "People who exit from Hell will enter a pool of water to be clean before going to Heaven. But they still will have a wound sign that separates them from the other heavenly people. They call the Name "Ar-Rahim"[1] to be cleaned from their wound".

A narration from Imam Sadiq (A) says our followers will not go to Hell, but we are afraid of their Barzakh. It is worth noting that Ahl Al-Bayt followers might go to Hell in Barzakh, but they will not go to the eternal Hell, which is in Qiyama. There is the possibility of exiting Barzakh's Hell but not Qiyama's eternal Hell.

Allameh Hassanzadeh said, *"The ranks and happiness of people in the Hereafter are according to their levels of understanding, good deeds, and morals. The opposite of these degrees is also valid for people of evil-doers and morals. The root of Shifa'at (intercession) is Wilaya*[2]*. A perfect master must teach these truths. These must be learned from a perfect human to understand the real meaning of Shifa'at (Intercession). It will remove any doubt of Shifa'at from ignorant people"* ^{E}.

Shifa'at (Intercession)

The Holy verse of the Quran says, **"Who is he that can intercede with Him except with His permission?"**[3] (Al-

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[1] - الرحيم

[2] - ولايت

Baqara:255). It means all intercession is with God's permission. The question is: Who has permission, and who can intercede? Another verse of the Holy Quran says, **"He knows what is before them, and what is behind them, and they do not intercede except for him whom He pleases (approves), and they tremble in awe of Him"**[1] (Al-Anbiya:28). These are the people whom the Quran says, **"They never speak before He has spoken, and they only act on His command"**[2] (Al-Anbiya:27).

So, God's permission is God's pleasure (Riza[3]). Another question is: If God is pleased, what is the reason for Shifa'at (Intercession)? The answer is that God's pleasure is for one level, and Shifa'at is for another level. It means that if people want to intercede, they must have God's pleasure in one of their existential levels. To understand these better, let's repeat the following discussion, which we explained before.

Human beings are divided into three main levels: 1- The level of actions, 2- The level of "Malakih" attributes and ethics, and 3- The level of beliefs. Each of them has its own Heaven and Hell. The highest level is the beliefs level, then ethics, and then actions. Sometimes, a person does a good deed, and his deed has an effect in the Hereafter, but sometimes, a person becomes that good deed as a result of repeating the deed. For example, he is a forgiving human being, which is one of his attributes, so his level of ethics is higher than his level of action. Believers and unbelievers will be differentiated based on their beliefs.

A Persian poem says, "O my brother, you are your beliefs, and thinking and rest is skin and bones[4]". Human beliefs are the highest level of human Existence, and the discussion of Wilayat is related to this level of human beings. In the discussion of intercession, it is as follows that if a person's beliefs are in accordance with the beliefs of the Prophet of Islam (Prophet Muhammad (S)), even if the person has bad attributes and wrong actions, they will ultimately be in Heaven, despite being punished for their sins in Barzakh.

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[3] مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

[1] يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ

[2] لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ

[3] رضا

Bad attributes and actions will be destroyed due to the perfection in Barzakh. At last, he will be in Paradise, so we have narrations from our Imams which say, "Our Shia's will all go to heaven, even those who are sinners, but we are afraid of your Barzakh" (characteristic of Shia Muslims can be found in many narrations).

Suppose a person's beliefs are correct, but the order of his attributes and actions is corrupt. In that case, a person can enter Heaven through intercession because, with monotheistic belief, no one goes to Hell. Still, if his beliefs are wrong, he deserves to enter Hell, even though he has good attributes and actions. Those who have good deeds and attributes but are polytheists will not go to Heaven. The narration says that their punishment will be reduced because God says, "**God does not waste the reward of the righteous**"[1] (At-Tawba:120). So, if God is pleased with someone's beliefs, then the person is permitted to intercede.

A sweet hadith has been narrated from our Imams, which says: If a believer runs away from his home and goes to another land, and an unbeliever shelters him and offers him hospitality. When an unbeliever dies, God Almighty says, "You must go to hell because I swore that all unbelievers will go to hell, but since you have sheltered a believing servant, I will tell the fire to scare him, but

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- [4]ای برادر تو همین اندیشه ای   مابقی خود استخوان و ریشه ای

-[1] إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

not to punish him." Here, the beliefs were not right, but the actions and morals were good, and God does not waste the reward of a good deed. Another tradition says that it does not matter whether our enemy prays or commits adultery, that is, someone who has bad beliefs and does not have our love and enmity with us; his actions do not make any difference to him. Another narration says, "Love the one who loves Ahl Al-Bayt, even though he is immoral and be an enemy of our enemy even though they pray a lot". It does not mean to love his immorality but his belief. So, the key is human beliefs.

If people have the right beliefs, then they will intercede or will be perfected. Intercession means perfection in Barzakh. On the Day of Resurrection, the Qur'an is an intercessor; the prophets are intercessors, the Imams are intercessors, and the righteous are intercessors.

We have in the hadith that God tells scholars to go to the people to whom they have taught Knowledge and intercede for them as much as you have taught them. That is, as much as you have perfected them. Everything that causes perfection is a human intercessor. When people are reciting the Quran, they are interceding momentarily by the Holy Quran as much as they recite it with thinking and acting based on that. If someone teaches you something that causes you to be guided, then he has perfected you and interceded you in the Hereafter.

A beloved child dies, and the parents are patient in the grief of losing, so this child intercedes for them. So, the intercession is perfection. Anything that causes you to be towards perfection interceded over you. It is true also for writing a book and so on. The Hereafter is the appearance of our actions. Therefore, intercession is not favoritism. It is worth mentioning that all people are needy of Prophet Muhammad (S) and His Ahl Al-Bayt's intercession.

Now we understand better some of the narration from 14 Ma'soomin. There is another sweet narration that says: "The last group of people who enter Paradise is those who have no enmity with Amir Al-Mu'minin Ali (A) and Bibi Fatima Zahra (S). As long as they don't have enmity, they will be interceded and released from Barzakh.

Therefore, intercession means that if a person is correct in terms of beliefs but wrong in terms of actions and morals, he will suffer, and that suffering itself is also intercession. For example, a doctor says to a sick person, I promise to save you, but if you eat a particular food, your illness will worsen. I will have to give you an injection or even do surgery, and you will suffer; I can't do anything about it, but I won't let you die. Our Imams said, We will not let you enter eternal Hell, but if you sin, you must be purified and perfected because Heaven is the place of pure people; impurity must be removed.

Imam Sajjad (S) said that Shifa'at (intercession) is one of the conditions in which if people do not believe, they will not be among us. Allameh Tabatabaei said from the words of a person named Jawad that Sheikh Jawad went to one of the villages in Iraq to preach, and there he saw that a village chief is a person who prays a lot and has a special light in his prayers. He asked the head of the village: who is your clan elder? Chiefs said a person with a lot of money, power, and bravery. The Chief asked him who his elder was. Sheikh Jawad says that our elder is someone named Sheikh Ali. His characteristic is that if we call him wherever we are, he helps us.

The chief said that you have a good helper. Sheikh Jawad said yes, call Sheikh Ali wherever you need some help. He will help you. The following year, when Sheikh Jawad went to the chief's house again to preach, He saw that the chief had passed away. Sheikh Jawad was upset because the chief was almost becoming a member of the Wilayat. He went to the chief's grave, prayed for him, and saw him in a dream. He dreamed that the head was sitting somewhere and a big garden was behind the window.

The chief asked Sheikh Jawad, why didn't you tell me that Sheikh Ali is the same as Ali Ibn Abi Talib Amir Al-Mu'minin (A)? When I died, no matter how much I called the elders of my religion, I didn't get any help. I remembered your words when you said to call Sheikh Ali whenever you need assistance, and he will help you. I also called Sheikh Ali and saw that Ali bin Abi Talib came and took my hand, and now I am sitting here, and these two angels are teaching me the rules of the Wilayat. Dears, we must understand these subjects. These are the truth. To enter Heaven, a person must sometimes suffer, and sometimes he must be taught.

Allameh Hassanzadeh: *"Imam Riza (A), in the interpretation of the verse of the Holy Quran, "**On that Day there will be no need to ask either men or jinn about their sins**"[1] (Ar-Rahman:39), said: "People who believe in God but are sinners and do not repent in this world will be tormented in Barzakh and come out on the Day of Resurrection with no sin" (Safi – Mula Faiz Kashani)"*

E.

Umar bin Yazid asked Imam Sadiq (A): I heard you say that all Shia are in Heaven, no matter what they do. Imam said you are right. By God, they are all in Heaven. Umar bin Yazid said that some of the sins are major. Imam (A) said, "On the Day of Judgment, all of you will be in Heaven through the intercession of the Holy Prophet (S) or Ahl Al-Bayt, but I swear to God that I am afraid of your Barzakh. Umar bin Yazid asked what Barzakh is? Imam said it is a grave from the time of Death to the time of Resurrection. This narration clearly explained the perfection in Barzakh and also the real grave of humans in Barzakh. Allameh

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[1] - فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنبِهِ إِنسٌ وَلَا جَانٌّ

Hassanzadeh said, "Yes, it is true that people carry their graves after Death with them. As long as they are buried in their grave, they are in Barzakh. On the Day of Judgment, they will exit from their graves (Exit from "Ananiyyat"[1]: egoism or self-interest). This refers to the perfection in Barzakh, so understand" [E].

Now we understand the meaning of Shifa'at (intercede) when we love Ahl Al-Bayt, Cry for Imam Hussain (A), Recite the Quran, Help others, make Donations, write a book, make a school or hospital, read a book, Pray. Similarly, Satan is interceding over people when they lie, gossip, do evil deeds, and watch a bad film. We do not call them really Shifa'at, but these are true as well. When listening to bad words or reading a bad book, they are interceding us. So, we should avoid evil deeds and go towards good deeds. When a person reaches his destination, he becomes the intercessor of others.

Sadr al-Din Humawi was an old mystic of Ibn Arabi's era and denied perfection in Barzakh. After the Death of Sheik Ibn Arabi, he said to his student Sadr al-Din Qunawi: Now that Sheikh Akbar Ibn Arabi has passed away, he understood that there is no perfection in Barzakh. Qunawi quickly said that he did not understand, and now he understood. So, he became perfected in the Barzakh since knowing is a type of perfection. That is, he answered in Humawi's own words. "**But you, (O Prophet), cannot cause to hear those who are in their graves**"[2] (Fatir:22).

*In the Hereafter, which is the Day when secrets are revealed, human types are different. "**On the Day when the secrets are disclosed**"[3] (At-Tariq:9)". It means that in this world, our body is a grave for our soul (our souls are buried there). In the Hereafter,*

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[1] - انانييت

[2] - وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ.

[3] - يَوْمَ تُبْلَى السَّرَائِرُ

types become different, not individuals. For example, a human will be of different types like Dogs, wolves, snakes, and so on ^{E}.

"**The Day when a person will flee from his brother. (34) And his mother and his father. (35) And his consort and his children**"[1] (Abasa:34-36). Imam Sadiq (A) said, "People are animals except for a few believers"[2].

Abu Basir narrated that I said to Imam Sadiq (A): What superiority do we, the Shias, have over the opponents? By God, I see some of them who have a better life, more comfort, a better state, and hope for Heaven. Imam was silent and did not answer until Mecca. When we reached Abtah, we noticed people's cries to God. Imam (A) said: There is a lot of grief and lamentation, and few Hajj pilgrims. I swear by the God who sent Muhammad (S) to prophethood and took his pure soul to Heaven, God does not accept these actions except you and your companions. Then he put his hand to my eyes; I saw that I see most of the people in the form of animals such as pigs, donkeys, and goats, and sometimes a human was seen among them.

Plato's students asked him: Master, where should we dispose of you after you die? Plato answered, if you find me, bury me wherever you want. It means that it is my body, not me. So, man is not in the grave. When we go to graves, we remember the loved ones there more, but in fact, souls are not in a material place. Some material bodies of pious people might be unchanged because of respect, but it does not have any connection to the real grave of humans.

*The Holy Quran says, "**And behind them is a Barzakh (barrier/intermediate), until the Day they are resurrected**"[3] (Al-*

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[1] يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ

[2] الناس كلهم بهائم الا قليل من المومنين

Mu'minun:100). Imam Sadiq (A) said, "Barzakh is the grave. And it is rewards and punishments between this world and the Day of Resurrection"[1]. *Imam (A) also said, "I swear to God, I am afraid of your Barzakh"* [E].

Allameh said, *"So, the real human's grave is not out of them. The grave has different levels depending on the levels of people. Until people come out of their graves with perfection in the Barzakh. After this, people will reach the Day of Resurrection, and their Qiyama will be raised. In regard to the pressure in the grave and perfection in the real grave, refer to the narration from Imam about Sa'd Ibn Ma'az".*

Abdullah ibn Sanan in Amali (one of the main Shia narration books) said, "It was told to Prophet Muhammad (S) that Sa'd ibn Ma'az died. Prophet Muhammad (S) and his companion went to make "Qusl" (washing a dead body according to Islamic tradition). After "Qusl", they put Sa'd's body in "Kafan" (wrapping a dead body with cloth). Prophet Muhammad (S) followed his companions without "Rada" (Cloak) and "Aba" (Gown) when they carried the body. Sometimes, Prophet Muhammad (S) took the right side of the coffin, and sometimes, he took the left side of the coffin until they reached the grave.

Then, Prophet Muhammad (S) went inside the grave and asked for soil and bricks (to prepare the grave). After that, Sa'd's body was buried in the grave; they filled it with soil and made it flat. Prophet Muhammad (S) said, "I know that this will rot and perish, but God likes for his servants to do things precisely and firmly". At the time, Sa'd's mother said, "O Sa'd, May heaven be up to you". Prophet Muhammad (S) said, "Be quiet, do not necessitate things to God, because Sa'd is now in the torment of the grave". Later,

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[3] وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

[1] البرزخ القبر و هو الثواب و العقاب بين الدنيا و الاخرة

the Prophet's companion asked him, "O Messenger of God, today we saw that you have done things that you have not done before with others".

Prophet Muhammad (S) said, "Angels came without "Rada" and "Aba" and I did the same. My hand was with angel Gabriel; when the angel Gabriel took a right or left side of the coffin, I did the same. Then companions asked, "You put Sa'd in the grave and prayed for him but later you said, Sa'd is in torment, why?". Prophet Muhammad (S) said, "Because he was treating his family badly" (End of the narration).

These traditions are beneficial to understanding the reality of the Hereafter. Mula Sadra also discussed the real and unreal grave in chapters 4 and 5 of his book Asfar.

Allameh Hassanzadeh said, *"As we said, perfection in Barzakh is inevitable according to the Holy Quran and hadiths. Still, in terms of intellectual discussion, a question arises, and that is: The material world is the world of motion, change, and talent. For perfection, the matter is needed. How does the human soul become perfect in Barzakh, where it is free from time and space after separation from the material world?"* [E] There is no potential and talent in the Barzakh.

According to what rational principles does perfection take place in Barzakh? This question is very important for perfection subject in Barzakh. This problem does not have an easy answer; I have not seen the answer in any scholarly book. I have not seen anyone explain this, except they only pointed out some words about it. Maybe they could not find a definite intellectual reason to prove this subject. Of course, anything that the Holy Revelation (Quran) says, the intellect must accept it. But it would be better if intellect finds its secret and answer because religion also encourages intellect" [E].

For perfection, we need matter; we need change and motion. How can we have perfection in Barzakh while it is a world free from matter? That is why we do not believe in perfection for angels because they are not from the material world. Allameh Tabatabaei said that Barzakh is the continuation of worldly life but in another world where "Tajarrod" (incorporeity) is more. Here, the motion is fast, and the perfection is fast, opposite to Barzakh, where perfection is done slowly.

There is no corruption in Barzakh. If a person has an unpleasant trait, after a few months of practice, he can remove it from himself, but if he goes to Barzakh with the same attribute, it might take centuries (in material time) to get rid of it. Earlier sages believed that we join the intellectual world, free from matter and pure spirituality after Death. That is why some Islamic philosophers interpreted the blessings and punishments in the Quran as other meanings.

Avicenna said that I did not find any reason to conclude that there is "Ma'ad Jismani"[1] (a physical resurrection) (because he did not believe in the Methal world). But I accept it because the Prophet of God said. Later, Mulla Sadra proved the physical Resurrection and said that the physical Resurrection takes place in the Methal or Barzakh world and all the things that the Quran and the Messenger of God said are true. So, if our intellect does not understand something, we must accept the religious law.

Avicenna in Ta'liqat[2] *said: "Although some people believe that planets' egos will perfect humans in the Hereafter, there is no rational reason that human's Nafs will be perfected after leaving behind the material body. Also, there is no rational reason to prove that there is no perfection after leaving our bodies".*

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[1] - معاد جسمانی

[2] - تعلیاقات

Avicenna, in another book, said, " Since the human Nafs occurs from matter, there must be the matter, but the matter is not needed for Nafs to remain. The matter is not the condition of perfection but the Existence; therefore, human Nafs can be perfected after death".

Allameh said, As you noted, Avicenna used sentences such as "there is no reason" and also "possibility of perfection". He has not provided a solid reason to prove or reject the perfection in Barzakh. In the book "Isharat"[1] and "Mabda' and Ma'ad"[2] (beginning and end), which is one of his last books, he said that the belief of some scholars who do not exaggerate might be true regarding perfection in Barzakh. Khajeh Tusi said I think Avicenna meant Abu Nasr Muhammad Al-Farabi (known as Alpharabius, who is also known as the second teacher after Aristotle, who was the first teacher).

For a better understanding of the perfection in Barzakh, it is necessary to discuss the human imagination power, which is free from matter. We discussed that all the forms we see are perceived by our Methal (imagination) power. For example, we dream through the power of imagination. The ancient Islamic philosophers did not believe in the Existence of the Methal/Barzakh world. For example, Mirdamad discussed the Methal world and rejected it. But Mula Sadra proved the Methal world and its characteristic, which is free from matter. With this, many problems in philosophy were resolved. Among them is the problem of "Ma'ad -e Jismani" (bodily Resurrection), Barzakh, and perfection in Barzakh.

Some Islamic philosophers believed that the Methal world is material; therefore, after the destruction of the body, the Methal world will be destroyed as well. But they knew it was very clear from the Holy Quran and Prophet Muhammad (S) that there are formal punishments and rewards in the Hereafter. To justify these verses and hadiths, they said that it is possible that after the separation of the soul from the body, the human soul joins to planets, and those planet bodies become the subject of their imaginations.

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[1] - اشارات

[2] - مبدا و معاد

Based on their beliefs, there must be a place where the imagination occurs, and people can see them. Since they thought the Methal world was material, there must be a place where those imaginations occur, and they could perceive them. They believed that the planets would not be human bodies but a connection between the human soul and the planets where they could see figurative things. They believed that the planets would be a place for humans Nafs' imagination. People will see the figurative punishments and rewards on the planets. Why did they think this way? Because they did not know they were made of material, they thought they were very light things. Because they considered the Earth to be the center of the material world since whatever we throw up will return to the Earth.

On the other hand, they saw things like fire and smoke moving upwards, so they concluded that whatever is on the ground has weight, and whatever goes upwards is light or delicate; otherwise, it would return to the Earth. So what we see in the heavens and above the ground are subtle planets like smoke and fire to which the human soul belongs after the body.

Philosophers believe that the connection between the human soul and the material of their bodies is made by the "Bukhari soul" (Steam Soul). Since the Bukhari soul is material, then the Bukhari soul is destroyed when the soul is separated from the body. "Bukhari soul" (Steam soul) mediates the connection between soul and body. After the separation of the soul from the body and the destruction of the Bukhari soul, the soul belongs to the planets because they have properties similar to the Bukhari soul. Therefore, they can do the work of matter for human souls. After rewards and punishments, they become ready to join the intellectual world and leave their attachments to the planets. It was a short summary of what they believed.

Mulla Sadra proved that the Methal world (the imaginary world) is not material and does not need a place for imaginary faces like the faces we see in dreams. We discussed before that one of the ways to prove the immaterial Nafs is through the power of imagination. When we believe in the immaterial imagination world, the above problems will be solved. The Methal world is a world between the world of sense and intellect, where perception is more robust because there is no interference like matter to limit perception.

That's why the pleasures in the Hereafter are much sweeter than here, and the torment there is more painful than the torments of this world. Those philosophers did not believe in the figurative Resurrection. Allameh Hassanzadeh said that Avicenna later became a believer in the immateriality of the Methal world. These problems did not exist for true Islamic mystics who have seen those figurative things in their ascension to the Methal world.

Perfection in Barzakh in Allameh Hassanzadeh's viewpoint

Allameh Hassanzadeh said I quote some of Avicenna's sentences about Barzakh with my explanation. It may be used in the discussion of perfection in Barzakh:

Avicenna, in chapter 17 of section 8 of his book, Isharat said, "When ordinary people are separated from their bodies, they will join the happiness they deserve. In this case, they may use some objects as a place for their imaginations, and it will not be a problem if these objects are one of the planet's bodies or similar to them. In the end, they will be able to understand the happiness of *mystics. But reincarnation (return of the soul to another body) is impossible".* E

It is impossible for the soul to return to another body like a human, animal, plant, or stone. We explained it in the discussion of the occurrence of Nafs from matter and also using our Imam's narrations. So here, the Nafs will have some kind of connection. It connects to them rather than them becoming his body.

Allameh Hassanzadeh: *"I believe this discussion (Barzakh) has entered the philosophical books from revelation (Quran and narrations). Philosophers would only realize this subject if it was told by religion. Now that it has been quoted from the revelation (the Holy Quran), the philosophers have been unable to prove it, so understand this".* E

Allameh Hassanzadeh has a book called "The Quran, mysticism, and philosophy are not separated from each other". That is, what the Quran says, the mystic says, and the philosopher says, there is no separation; if the mystic's divine intuition is correct and the philosopher's argument is valid, they will say what the Quran says. Because the Qur'an is the discovery of truths, and truths are fixed.

Mulla Sadra (great Islamic philosopher) said, "Death to the philosophy that is against Quran". The Holy Quran is the criterion of being right or wrong of the intellectual reason and the discovery of the mystics. Therefore, for their authenticity, we must refer to the Quran. Gabriel, who is the angel of revelation, brings grace to everyone, and the prophets received the truths correctly and precisely due to the purity of their channel of Existence, but the rest of the people, including philosophers and mystics, must have their channel of Existence cleaned and dredged so that they can receive the same truths. And that's why we must see what the Ma'soomin (A) said and accept them].

Allameh Hassanzadeh: "Imam Sadiq (A) narrated from the Prophet Muhammad (S), saying that he entered Heaven in Ascension and saw most of their people as ordinary people".

Know that in Islam and all divine religions, it is certain to reach perfection in Barzakh. What is stated in this chapter may be important in understanding this topic. Because perfection is not possible without matter, and because there is perfection in Barzakh.

So, Barzakh is somehow material. We can only perceive some part of the material world. There are many objects that we cannot perceive with our senses. For example, Sound below and above our ear's capability, Gamma rays, X-rays, Ultraviolet light, Infrared rays, Radars, Microwaves, Television waves, Radio waves, and some smells. There might be creatures that are living beyond our limit of sensory perceptions. Some mystics claim that they have seen some cities beyond ordinary people. Ibn Arabi said: there is a city where plants and stones are speaking. People enjoy it when a ship drowns in the water because no one dies there. There was no pain there also, and so on. Our purpose is to say that the domain of matter is huge. The discussion is about the realm of the material world, which is very large. Allameh Tabatabaei said that the world of Barzakh is the continuation of life in this world. If a person is on the divine path of God, he will be perfected there through punishment or education so that he is prone to enter Heaven].

Allameh Hassanzadeh: *"Avicenna said, "There is a need for a place for their imagination". Because they are still not intellectual objects. The intellectual objects do not need "Muzu"*[1] *(place) for their imagination. Here is a question that needs to be discussed to understand this subject. Suppose Methal/Khial/Barzakh world is*

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[1] - موضوع

immaterial, as Mula Sadra believed and also Avicenna later believed at the end of his life. In that case, there is no need for a place or subject for imagination because the Methal world is a status of immaterial human Nafs. The Methal world of people relies on their Nafs. It is like the dependence of an action[1] on its doer[2] and not the dependence of acceptable[3] to a capable[4]" [E].

We discussed before that those imaginations, or figurative objects, are not happening on a screen when we see them, but our Nafs create them. Nafs create those figures within itself. Since Nafs is immaterial, then there is no need for a place of imagination. We cannot point to our imagination and tell where they are.

But according to the second opinion (the Methal world that is material), we must have a place for imagination or forms. Here we will have a problem. How can we have perfection in Barzakh while there is no matter? If the Methal world is material, how will people have perfection in Barzakh because we will separate from our bodies?

Allameh Hassanzadeh: *"Avicenna said the planets would be "Mu'zu" (subject) for people, not their bodies because he knew that reincarnation is not possible philosophically and also based on narrations. He said they would be perfect in Barzakh with the help of the planets. The help of planets are like mirrors that help us to look at ourselves. So, the connection of our Nafs to the mirror will not make the mirror our bodies".*

That is the reason why Avicenna said with the help of "Ajram Asemani"[5] (sky's materials - planets) or similar to them. Nafs is connected to our bodies with a substance which is called "Rauh Bukhari"[1] (Steam Spirit). Therefore, in Barzakh, for a Nafs to be perfected, it needs to connect to a soft matter like the steam spirit.

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[1] فعل

[2] فاعل

[3] مقبول

[4] قابل

[5] اجسام آسمانی

Because they believed that whatever is in the sky is lighter and softer than materials on the Earth. Although it is true for some planets as, they are made of gases like Neptune, Uranus, Saturn, and Jupiter, which are gas giant masses in our solar system. But mystics like Jami (14 century) rejected this idea because he saw in their intuitions that those are also material and can be destroyed. This was opposite to what philosophers believed.

Sheikh Ishraq in Talwihat[2] *said, "There may be a spherical mass between the Moon and Sun that can be a Barzakh between the material and the intellectual world, which can be the subject or place for their imaginations. With the help of this object, Nafs will perceive the effect of their evil deeds (fire, snake, etc.)".* [These are because they did not believe in the immaterial Khial/Methal world].

Avicenna: Ordinary people will gain the capability and talent of mystics to connect to the intellectual world using the sky-steam-like masses. In the end, they will also be free from attachment to those masses.

Some Western writers read these heavy subjects without understanding and made some fictitious stories out of them. The one that I read was a book to prove reincarnation; the writer said souls will leave the body and live on another planet and will go back to another body. The main issue with most people is that they do not believe in the immaterial world, and they think the truths are what they see materially. They cannot imagine worlds that cannot be seen by our sensory vision now. We know that there are

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- [1] روح البخاری
- [2] التلویحات

"Jins" who are living; they have religion, marriage, children, food, and so on, but we do not see them. They have material bodies, but those are not the matters that we can perceive using our senses.

In an old book, it is written that if a wolf's eye dries up and turns into powder, rubbing the powder to the eyes, then you can see "Jinn" as long as the power is in your eyes. It is just for your understanding, and do not try it and do not go this path. A tradition says: When Imam Mahdi appears, people can see Jinns with their eyes. A device may be invented to see the waves of Existence that are not visible to us now. So, be aware that the material domain is much larger than we sense].

Barzakh is the continuation of life in this world and the world between this world and the Hereafter. Barzakh is like a womb in which a person grows and prepares to enter the Resurrection. For example, if the sperm enters this world at once, it will be corrupted. Therefore, it should be placed in the womb and evolve to become susceptible to entering the material world. Also, this world is a womb for us that we must grow to enter the human form on the Day of Judgment.

Now, if someone did not find perfection in the womb of the worldly life and did not build his soul, he would be an incomplete creature or in the form of an animal. Therefore, if it were not perfect in this world, it would be perfected in Barzakh. One of the meanings of intercession is perfection in Barzakh, and we said anything perfecting us is our intercessor. Of course, perfection belongs to the human being who seeks humanity and seeks to attain the level of perfection.

It means that the level of their beliefs is correct, but their attributes and actions are wrong. Their soul is similar to perfect human, but their morals, actions, and opinions are not similar to perfect human. The important thing is that unbelievers do not have Barzakh. They will stay there forever. Those who grudge against the Awliya of God have this status. It is because of their incompatibility with the Awliya of God in their "A'yan Sabitah"[1] (Fixed Truth), which appears in the form of a grudge and vice versa.

Abi Saeed Khudari narrated from Prophet Muhammad (S): The people of Hell will die and not be alive again"[2]. What Hell is meant here? Because Hell also has levels. This level of Hell is related to Hell in Barzakh, and the other tradition that states, 'Death will be beheaded like a black and white sheep by Prophet John (A) in the Hereafter' is related to the Resurrection. Imam Sadiq (A) said that none of you will go to Hell, but I am afraid of your Barzakh. The meaning of Hell here is Hell after Barzakh. Bibi Fatima Zahra (A) said that some believers will be on the first floor of Hell and will come out after the punishment.

This is about Hell in Barzakh. So, there is no difference between the narrations. Death means exit, so when the narration says that the people of Hell will leave Hell but will not be alive, there are two possible meanings. One is that they are in Hell and do not have a pure life (Al-Hayat Tayyib). Another one is that the people of Hell leave to join Heaven, but no one from the people of Heaven leaves Heaven to join Hell because Death is the exit, and there is no death in Heaven.

Heaven is a manifestation of God's Mercy, and Hell is a manifestation of God's anger. Based on narration from Prophet Muhammad (S), God's mercy precedes God's wrath. The people who exit from Hell will go to the river of life to be clean and gain heavenly and eternal life. Eternal life does not mean life in this world, and God's Awliya are keen on the Hereafter. If it were not for the specific death time that God has determined for his Awliya, they would have flown to the Hereafter and would not stay in their body for a moment. What do we call a living thing? A creature that has Knowledge and power.

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[1] - اعیان ثابته

[2] - ان اهل النار یموتون و لا یحیون

The greater the Knowledge and the power of the creature, the more intense its life is. For example, a worm is alive as much as the Knowledge and power that it has, but its life is very weak compared to other animals and humans. With increasing perception, the level of life will increase until humans reach absolute Knowledge and power. We should taste it to see how sweet it is.

We have already discussed that in the Barzakh world, meanings will take proper shape. For example, Knowledge, which has no form and is devoid of matter, takes the form of water, milk, honey, or wine. That is why we have hadiths that say that there are four rivers in Heaven, each of which refers to a specific knowledge. Another example is that blessing has no form and is free of matter, but in Barzakh, it becomes bread. For example, someone dreams that he is eating bread, which means a blessing comes to his life. Another example is the interpretation of Prophet Josef (A) of Ferron's dream in the following verse.

"Joseph, O man of truth, inform us concerning seven fat cows being eaten by seven lean ones, and seven green spikes, and others dried up, so that I may return to the people, so that they may know." (46) He said, "You will farm for seven consecutive years. But whatever you harvest, leave it in its spikes, except for the little that you eat." (47) Then after that will come seven difficult ones, which will consume what you have stored for them, except for the little that you have preserved. (48) Then after that will come a year that brings relief to the people, and during which they will press" (Yusuf:46-49).

In the Methal world, these meanings take their appropriate form. For example, if he is a businessman and sees himself drinking milk, it means that he will get money because he is looking for money, but if someone who is looking for knowledge dreams that he is drinking milk, then he will gain Knowledge.

Knowing that Forms in dreams have meanings is crucial; for example, when we drink from a river of milk in a dream, we acquire Knowledge through the consumption of milk. It is not just that a person drinks milk, but with the milk, he acquires Knowledge and learns secrets. Here, meanings are revealed to us, but there, the forms are accompanied by meanings. So, when we see a narration that says, the people of Heaven sprinkle water on those who have come out of Hell, means give them Knowledge and clean them.

These are part of the perfection in Barzakh, which people will pass to enter Heaven. The true master is a farmer, and his land is the human soul. He plows the dead land and removes thorns, weeds, and harmful grasses, sows seeds, and waters, and cares for them so that their lives become green and grow. Therefore, in a dream, a seeker first sees green fields or gardens.

Allameh Hassanzadeh, in one of his classes, said that I have two hundred gardens because he saw his students become gardens. After they die, they will see that their Nafs has become a paradise. Quran used "Nabat" (growing plant) for Lady Mary (A). "**Her Lord accepted her with a gracious reception, and brought her a beautiful upbringing, and entrusted her to the care of Zechariah**"[1] (Al-i-Imran:37).

Those whose trees of Existence are not watered will dry up. The Quran interprets the hypocrites as dry trees, "**When you see them, their appearance impresses you. And when they speak,**

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[1] فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

you listen to what they say. They are like propped-up timber" (Al-Munafiqun:4), but the believers are green trees because they have heavenly life. "**For those who believe and do righteous deeds—for them is "Tuba" (happiness- a tree in Heaven) and a beautiful return**"[1] (Ar-Ra'd:29).

There is a sweet hadith about intercession, which says that on the Day of Resurrection, there will be those on whose foreheads it is written, Lover of Fatima. On the Day of Resurrection, Bibi Fatima Zahra (A) asks God, You promised me that you would forgive my loved ones, and God will forgive them all. Prophet Jesus (A) was asked to teach us just one deed so that God would love us with that deed.

He said to become the enemy of the worldly life to be loved by God. "What should we do that God corrects our actions and forgive our sins?" This is a gift from the Quran to you, and this is the word of God which there is no doubt. "**O you who believe! Be conscious of God and speak in a straightforward manner. (70) He will rectify your conduct for you and will forgive you your sins**"[2] (Al-Ahzab:71)].

Avicenna said, "The human bodies are in contrast with their Nafs. The Nafs is neglectful of its truth by interest and attachment to the body. The Nafs will be in intense suffering because of lack of body after separation from the body. But the point is that suffering is not a necessity of Nafs essence. Suffering is a temporal thing that is added to Nafs, which is not durable. The suffering will disappear as soon as the deeds that led to the suffering are purified. Therefore, this suffering should not be permanent. When the traits disappear slowly, Nafs will reach its happiness. But the souls of ordinary people who did not achieve Knowledge, if there

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[1] - الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

[2] - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

are no evil traits in them, will join some kind of divine mercy. But if they have acquired only evil traits and have nothing else, then they will be suffering a lot because of body lack. It is like a prostitute who is old and cannot sin anymore; she will enjoy corrupting others". [E]

Mulla Sadra said: This kind of Nafs who was not interested in the upper world and was stuck to the material body and enjoyed it will be like the example above. [E]

There is no obstacle for sky masses to be a subject for people's deeds. These weak or evil people will see in the Hereafter what had been promised to them in this world. Imaginary figures are stronger than sensory perceptions. This is why people in dreams perceive things like suffering, which is much stronger than this world. [E]

This discussion happens when people do not believe in the immaterial Methal or Barzakh world. At the same time, we know that after separation from our body, Nafs will enter the immaterial Barzakh world, and their Barzakh vision will be opened, and will see what they have been promised before and there is no need for sky's masses.

Allameh Hassanzadeh: *"This was part of Avicenna's essay in his Shifa book. Avicenna also mentioned in another place of his book that perfection using the sky's masses is also true for superior ordinary people. Audit in Barzakh is also true for believers as the Holy Quran says, "**But if he is one of those brought near. (88) Then happiness, and flowers, and Garden of Delights**"*[1] *(Al-Waqi'a:88-89). At first, some believers (the people of Right) will have an easy audit. "**Then whoso is given his account in his right hand (7) He truly will receive an easy reckoning**"*[2] *(Al-Inshiqaq:7-8). At the end for them is peace. "**And***

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[1] فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ (٨٨) فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ (٨٩)

if he is of those on the right hand, (90) Then (the greeting) "Peace be unto thee" from those on the right hand"[1] *(Al-Waqi'a:90-91)"* [E].

Allameh Hassanzadeh: *"Therefore, for all imperfect Nafs, there is perfection in Barzakh. There are divine manifestations for perfect humans".*

For perfect Humans, there is no perfection but manifestations, and we know that God's manifestation is limitless. God's manifestations in the words of our Imam's narrations are sweet. Heaven and Hell have degrees. The narration says: There is a paradise where God laughs, and there is no milk, honey, etc. Human Nafs is a continuous truth. Its lower level is his material body, then its immaterial truth in Barzakh, then its intellectual immaterial truth. At last, Human nafs ended in its limitless immaterial level higher than immaterial intellectual level. Each level also has many degrees. Mulla Sadra divided the intellect into four levels: 1- Potential intellect[2] [like an orange seed that has the potential to be orange], 2- Prepared intellect[3] [like a child that learned priorities to learn, conclude, and understand things], 3- Actual intellect[4] [Like humans who gain perfection and perceive intellectuals]. 4- Active intellect[5] [Angel Gabriel, who gives Knowledge].

Allameh Hassanzadeh: *According to the Holy Quran and narrations from Ma'soomin, the perfection in Barzakh is certain. Perfection in Barzakh is one of the important philosophical topics*

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[2] فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

[1] وَأَمَّا إِن كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠) فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١)

[2] عقل هيولانى

[3] عقل بالملكه

[4] عقل بالفعل

[5] عقل فعال

that requires high knowledge strength to discuss it. The critical question is how the quality of perfection in Barzakh is. There is no matter, but for perfection, we need matter. [Barzakh is in somehow material].

Abu Nasr Al-Farabi (Persian philosopher before Avicenna) said, "Nafs will have an attachment to the sky's masses after separation from the material body. But they will not be Nafs' body to say reincarnation took place. Attachments are many kinds, like different stages of attachment of a father to his child at different times of his life. Another example is the attachment of pictures of us in the mirror.

Another example is the attachment to properties, friends, and tribes". Since Al-Farabi did not bring a firm reason, Avicenna said that "It is possible that he was right". Avicenna did not bring a rational reason to reject Al-Farabi's opinion. Mulla Sadra rejected Al-Farabi's belief, but Mula Hadi Sabzewari (Islamic philosopher) accepted and justified his reason.

Avicenna: The sky masses are like an intermediate between material objects and lightly immaterial creatures. As a result, there is harmony between them.

Buddhists believe in reincarnation. In summary, they say that after leaving the body, the human soul joins the embryo of another person and is born as another human, but they forget their previous life. If a person were a good man in his previous life, his soul would join a rich person, and if he were bad, his soul would join a miserable person, and if he is very bad, his soul would join the embryo of an animal, then plants and at last to the rocks.

The question is, from where did incarnation belief enter the philosophical discussion? Plato and ancient Greek philosophers believed in reincarnation, and Aristotle, who was Plato's student, did not accept it but later accepted it. Ancient philosophers introduced the embodiment of actions that is in Islam. People read from the philosopher's book that some people will be like animals after Death. Therefore, they concluded that the soul would return to the material body again because they only believed in the material and intellectual world.

They believed that the intellectual world has no figures and matter, so these events must happen in the material world. People did not understand ancient philosophers' books and deviated from the truth. Buddha was one of the ancient wise men, and it is possible that his followers did not understand his thoughts.

Mula Sadra believed that there are two types of reincarnation: 1- Material reincarnation, which he rejected for philosophical reasons, and 2- Methali reincarnation, which he accepted. He explained that the ancient philosophers' belief in reincarnation was from the second type. Here, Allameh explained the beliefs of ancient philosophers. I was reading a Western book about reincarnation proof using hypnosis.

The author wrote that we hypnotized a 17-year-old girl and took her back until she was a fetus, and we saw the voice of an old man coming out of this girl's throat, and then we went back in time and saw the voice of an old woman coming out of this girl's throat. These writings about proving reincarnation are lies because the voice is related to the body, but it was a girl's larynx; how could the old man's voice come out of a girl's window? Secondly, when he was an old man and had that body and that voice, what is his relationship with this body now?

These people want to feed a series of opinions to people with experimental lies. Some Western books about Psychology are good, but many of their books about the soul are lies. For example, one of them said they took a picture of a soul. It is like saying someone took a picture from your imagination and thinking.

Of course, it is possible that vapors and particles that are suspended in the air can take the form of a human or anything else by a soul that has been summoned. But it is not possible to take a picture of the soul itself, and these are more to attract the audience. If someone understands the occurrence of the soul from matter well, he knows that the soul arises from matter and gradually gains strength and can have immaterial perceptions, and he understands that the Nafs is like a fruit for a tree. Is it possible to separate the fruit from a tree and attach it to another tree? Nafs is born from matter. Nafs occurs from matter; it is not a separate thing attached to the body that can be easily separated and attached to another body.

Allameh Hassanzadeh: *"In the eighth chapter of his Asfar book, which describes reincarnation, Mulla Sadra said: Al-Farabi's belief about the falsehood of reincarnation beliefs".*

Mulla Sadra divided reincarnation into two types: 1- True and 2- False. True reincarnation is the proportional embodiment of actions and attributes within Nafs, and false reincarnation is the re-attachment of Nafs to another body after Death.

Mulla Sadra said, *"All religions that believe in reincarnation are of true type. I believe whatever secrets are narrated by philosophers like Plato, Socrates, Pythagoras, Euclid, and Agathodaemon about reincarnation are based on what we have in narration in the Hereafter life. When Aristotle rejected reincarnation, he rejected the false reincarnation".*

We have many narrations that say some humans will be like monkeys or animals in the Hereafter. These are figures and embodiments of traits and actions of people in the Hereafter within themselves.

Allameh Hassanzadeh: *From my point of view, People did not understand the true meaning of reincarnation mentioned in the philosophers' book. For example, when Al-Farabi said, "The soul will get some kind of belonging to skies masses", people thought the soul would return to another body. Then, they divided* *reincarnation into rock, plant, animal, and human types. The other Philosophers reject all of the above false reincarnations and introduce a true one. Historians who are not true philosophers only stuck with the outer meaning of philosophers' sentences and wrote their apparent understanding in their books. The Islamic mystic also discussed true reincarnation, for example, Qaysari, in the explanation of chapter Shaith of Fusus Al-Hikam, which Mulla Sadra said. [As you noted, Allameh Hassanzadeh extracted all beliefs from philosophers and mystics about reincarnation and summarized them here. Mulla Sadra reconciled the mystic with philosophy]. Here are some references from mystics' viewpoints for the people who need to understand more:*

1- *Fusus Al-Hikam – Chapter Prophet Shaith (A) – Qaysari explanation.*
2- *"Tajalliyat"*[1] *(manifestations) from Ibn Arabi.*
3- *Fusus Al-Hikam – Chapter Prophet Shuaib (A) – Qaysari explanation.*
4- *Fusus Al-Hikam – Chapter Prophet Uzair (A) – Qaysari explanation.*
5- *Fusus Al-Hikam – Chapter Prophet Ilyas (A) – Qaysari explanation.*
6- *Fusus Al-Hikam – Chapter Prophet Younus (A) – Qaysari explanation.*
7- *Tafsir Sura "Fatiha" from Sadr Ad-Din Qunawi. [It discusses perfection in Barzakh and the nature of the material and spiritual level with their food and also the Name of "**Al-Baqi**"*[2] *(Stable). For example, Angels need food appropriate to themselves; their food glorifies God Almighty. It is true for our souls as well, which need food*

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[1] - تجلّیات

[2] - الباقی

other than material food. The food of our soul is Knowledge and insight.

8- *Last chapter of Asfar's book – Mulla Sadra*

In chapter 11 of Asfar, Mulla Sadra wrote some beliefs and sentences from divine Philosophers such as Plato and Socrates, which indicate their views on perfection in Barzakh. Although this issue is critical, and philosophers have believed in it since ancient times, there is no way to prove it through philosophical arguments and logical standards. The ultimate reason for them in this crucial matter is the opinion of Farabi, which was also the opinion of scholars before him [E].

Based on the Quran and narration from Ma'soomin, there is no doubt about perfection in Barzakh. But how is it possible to bring rational reasons to accept or reject such an object that there is no matter involved? As explained before, the material domain is much wider than what we perceive by our senses. For example, we see or hear only specific ranges of electromagnetic waves.

Similarly, we cannot perceive everything with our touch sense, and some objects are beyond our limit of sensory perceptions. This is true for our smell limit; for example, dogs can smell objects that are beyond our limit. So, there are creatures above and below the limit of our perceptions. If we think deeply about this, the subject of perfection in Barzakh will be resolved. *The section on perfection in Barzakh from Allamah's viewpoint ends here.*

Khajeh Tusi continued in this book, "The thin and thick veils will be removed for the people of Barzakh. "**And when the graves are strewn around (It turned upside down - its insides appeared)**" (Al-Infitar:4). People will stay in the stopping places where the hidden appears. "**And stop them. They are to be questioned**" (As-Saffat:24). Those who are freed from the prison of Barzakh will face God's kingdom. "**Then behold, They rise**

quickly from their graves to their Lord" (Ya-Sin:51). Allameh Hasanzadeh: "*Poisons, sharp teeth, and horns from reptiles and predators animals will be taken away to remove the conflict (narration)*" [E]. [This is one of the meanings of perfection in Barzakh].

Khajeh continued: "And at that time, Death, which was the cause of the destruction of the creatures, is killed in the form of a black and white sheep in between Heaven and Hell so that with the Death of Death, which is the nothingness of nothingness, the absolute Existence that is eternal life will appear. They bring the Hell like a camel into the arena".

Allameh Hassanzadeh: *"This sentence is based on two narrations. Imam Sadiq (A) said: If God brings the people of Paradise into Paradise and the people of Hell into Hell, then Death will be brought in the form of a ram to stand between Paradise and Hell. What is this? This is the Death that you were afraid of in worldly life. Imam said: Then the people of Paradise will say: O God, do not enter Death upon us (They do not want to die because they are in Heaven). And the people of Hell will say: O God, bring Death upon us (They want to die to be free from Hell).*

*Imam (A) said: Then it will be slaughtered as a sheep is slaughtered. Then, the people of Paradise will rejoice with joy. If there were a death for them, they would have died out of joy. Then Imam recited this verse: "**We will not die. (58) Except for our first death, and we will not be punished." (59) This is the supreme triumph. (60) For the like of this, let the workers work**"[1] (As-Saffat:58-61). If there were Death for the people of Hell, they would have died out of punishment scream. This is what God*

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[1] - أَفَمَا نَحْنُ بِمَيِّتِينَ (٥٨) إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ (٥٩) إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ (٦٠) لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ (٦١)

*Almighty said: "**And warn them of the Day of Regret when the matter will be concluded**"[1] (Maryam:39). (They will be sure that they will not get out of Hell). [Bihar Al-Anwar:volume8-chapter 26].*

There are other narrations similar to this. "Kabsh"[2] is the black and white sheep. Death will be manifested as black and white sheep because people pass their lives on day and night. Interestingly, the Death will be slaughtered by Prophet Yahya (A), whose name is extracted from "Hay" (alive). He is the destroyer of Death or Death of the Death. So, think deeply about this secret [G].

Among the animals, the sheep is the most oppressed and completely submissive; it has no sharp teeth, no nails to defend, and it does not even have legs to run away, as if it has come to be killed. In the Hereafter, Death is manifested as an obedient sheep.

Prophet Yahya (A) is a manifestation of the Name of "**Al-Hay**"[3] (Alive), and Death is a manifestation of the Name of "**Al-Mumit**"[4] (cause of Death). The Beautiful Names of God is a sweet discussion of Islamic mysticism. These would be essential keys to interpreting many verses of the Holy Quran and narrations. Names of God are His manifestations. Names of God are the lightly divine truth, and the written Names are the Names of Names.

For example, angel Gabriel (A) is a manifestation of the Name of "**Al-Alim**"[5] (the Knower). Angel Michael is a manifestation of the Name of "**Ar-Razzaq**"[6] (sustainer). Some of the Names are opposite to each other, for example, "**Al-Qabiz**"[7] (the Shrinker) and "**Al-Baasit**"[1] (the Expander); "**Ar-Raafi**"[2] (The Uplifter) and "**Al-Khafiz**"[3] (The Dropper); "**Al-Hadi**"[4] (The Guider) and "**Al-Muzil**"[5] (Mis-Guider). Each of these Names has a kingdom and actions for manifestations; the opposite does not have any manifestation at this level.

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[1] وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ

[2] كبش

[3] الحى

[4] المميت

[5] العليم

[6] الرزاق

[7] القابض

"**And the Home of the Hereafter is the Life**"[6] (Al-Ankabut:64). The Hereafter is wholly alive and is a manifestation of the Name of "**Al-Hay**"(God who makes creatures alive). The Name "**Al-Mumit**" (God who makes creatures die) is the opposite of the Name "**Al-Hay**". In this world, the Name "**Al-Mumit**" is dominant, and in the Hereafter, the kingdom belongs to the Name "**Al-Hay**". "**Every soul will have a taste of death**"[7] (Aal-i-Imran:185). "**You will die, and they will die**"[8] (Az-Zumar:30). In contrast, in the Hereafter, the kingdom belongs to the Name "**Al-Hay**" (Alive), so The Death will be slaughtered.

*Imam Sadiq (A), for the interpretation of this verse of the Holy Quran, "**And on that Day, Hell is brought forward**"[9] (Al-Fajr:26), said: "On the Day of Resurrection, Hell will be brought forward as camel while it is fastened in 70,000 collars with 70,000 angels"* [G].

Abi Saeed Khedri narrated: When this verse was revealed, The color of the Prophet's face changed so that companions were worried. Some of the companions went after Amir Al-Mu'minin Ali

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[1] الباسط

[2] الرافع

[3] الخافض

[4] الهادی

[5] المضل

[6] وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

[7] كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

[8] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

[9] وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

(A): O Ali, something happened today, and we see its effects in the Messenger of God. [When the Companions saw that the Messenger of God was upset, they would go after Amir Al-Mu'minin Ali (A) or Bibi Fatima Zahra (A) so that when he saw them, the sadness would go away from the face of the Messenger of God].

*Imam Ali (A) came and kissed the Messenger of God and said, "My parents are your sacrifice; what has happened to you?" The Messenger of God said, "Angel Gabriel came and recited this verse. "**And on that Day, Hell is brought forward**" (Al-Fair:26). The companion asked, How do they bring the Hell? Prophet Muhammad (S) said: It is fastened in 70,000 collars with 70,000 angels. The Hell tries to move. If it is released, it will burn all the people in the congregation. Then I objected to Hell. Hell says I have nothing to do with you. O Muhammad (S), may Allah bless you; God has forbidden your flesh to me. No one is left unless he says, "Woe to me". The Prophet Muhammad (S) says, "O God, my nation, my nation".*

Hell is a manifestation of God's wrath, and it must descend proportionally to each world. God Almighty says, "**There is not a thing but with Us are its stores, and We send it down only in precise measure**"[1] (Al-Hijr:21). Things descend from God's divine Knowledge. It passes through different stages to reach the material world, and it will be proportional to the capacity of each world. For example, grace descends from God's Knowledge and passes different stages until converted, like our class. Similarly, their truth would be massive when actions ascend to the upper world.

Prophet Jesus (A) told his companion, "The kingdom of Heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all seeds when it grows, it is the largest of garden plants. It becomes a tree so that the birds come and perch in its branches" (Mathew: 13-31). Prophet Muhammad (S) said, "When a person gives a date in charity, God grows it and gives it to him on the Day of Resurrection as much as Mount Uhud". A man should understand the meaning of this hadith well because this hadith was told for the Arabs to understand 1400 years ago.

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[1] وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ

The intention is that the kingdom of the world is so great that all matters are revealed from it, and this world cannot receive God's mercy at once. "**He regulates all affairs, from the heavens to the earth. Then it ascends to Him on a Day the length of which is a thousand years by your count**"[1] (As-Sajda:5). Therefore, fasting, praying, martyrdom, righteous deeds, and the Karbala event has excellent greatness in the upper world. A narration says, "When someone studies for God's sake and acts appropriately or teaches others, is called "Azim" (The Great) in the Hereafter".

The verse of the Holy Quran says, "**Do not wag your tongue with it, to hurry on with it. (16) Upon Us is its collection and its recitation. (17) Then, when We have recited it, follow its recitation. (18) Then upon Us is its explanation**" (Al-Qiyama:16-19). Meaning the verse of the Quran has inner and dominion. The verse of the Holy Quran says, "**On that Day, Hell is brought forward**" (Al-Fajr:23). Imam is the person who explains these verses.

Khajeh Tusi, at the end of this chapter, says, "**And Hell will be displayed to whoever sees**" (An-Nazi'at:36). And from the fear of seeing Hell, the elements of creation will know about their nothingness. Indeed, People run away by fear; if God did not keep

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[1] يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

Hell, the heavens and the Earth would be on fire (narration)". The Hell is a manifestation of God's wrath. For fear of seeing Hell on the Day of Judgment, everyone will be aware of their nothingness. **"If only the wrongdoers would realize when they see the torment; that all power is God's, and that God is severe in punishment"**[1] (Al-Baqara:165). Even now, there is no movement or power except with God because the Day of Judgment exists now, and we have said many times that the Day of Judgment is not in the duration over time, but we do not see it.

In the manifestation of monotheism, the Names of God's wrath must be manifested so that the seeker becomes mortal. "**The Day when no friend will avail a friend in any way, and they will not be helped**"[2] (Ad-Dukhan:41). Those who reached monotheism see this now. "**We have appointed only angels to be wardens of the Fire**" (Al-Muddathir:31). Someone asked Prophet Muhammad (S), "O, Messenger of God and divider of heaven and hell, please place me among the people of fire"!

Prophet Muhammad (S) laughed and said, "Placed you among the people of fire". What is this fire? There is a key narration to understand this hadith. "**When Moses said to his family, "I have glimpsed a fire. I will bring you some news from it; or bring you a firebrand, that you may warm yourselves." (7) Then, when he reached it, he was called: "Blessed is He who is within the fire, and He who is around it, and glorified be God, Lord of the Worlds**"[3] (An-Naml:77-8).

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[1] - وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

[2] - يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

[3] - إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (٧) فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (٨)

All praise is to God to the extent that He deserves it.

Chapter 14: Heaven and hell doors [A]

Khajeh Nasir, in chapter 14 of the beginning and the end book, said, “There are seven senses for the material world perceptions. Five apparent senses [B] [Sight, Taste, Touch, Smell, Hearing] and two inner senses [C], one perceiver of figures and one perceiver of meanings. Thinking, memorization, and remembering are helpers for these main senses [D] and each Nafs that obey desires and make the Intellect secondary after desires [E]: **“Have you considered him who has taken his desire for his god? God has led him astray with knowledge”**[1] (Al-Jathiya:23).

His status would be: **“As for him who was defiant. (37) And preferred the life of this world. (38) Then Hell is the shelter”**[2] (An-Nazi’at:37:39). So, each of these senses would be like a door of hell. **“It has seven doors; for each door is an assigned class”**[3](

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[1] ـ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

[2] ـ فَأَمَّا مَن طَغَىٰ (٣٧) وَآثَرَ الْحَيَاةَ الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ (٣٩)

Al-Hijr:44). The Intellect is the head of all those senses F. So, If the Intellect, which is the perceiver of the upper world, prevents people from obeying their desires, they perceive the divine signs of God's book with each sense proportionally G.

Unlike people who will say: "**And they will say, "Had we listened or reasoned, we would not have been among the inmates of the Blaze**"[1] (Al-Mulk:10). For the second group of people will have eight doors of heaven (Intellect plus seven senses). "**But as for him who feared the Standing of his Lord, and restrained the self from desires. (40) Then Paradise is the shelter**"[2] (An-Nazi'at:40-41).

Explanation

Every world has characteristics, rules, and requirements. Another critical point is that the worlds are in continuation of each other. The lower world indicates the upper world. We could find more information about the upper level by the lower level of things. Mystics call the lower level "surface" and the higher level "depth" of the sea. In this world, we need doors to enter different places.

Similarly, to enter other worlds, we need a way to enter, which we interpret as the door. For example, the door of heaven or the door of hell. These doors are not the same as the material door, but they are ways to enter heaven or hell. In the Holy Quran or in narrations, we see there is the discussion of doors for heaven or hell. For example, "The satisfaction is the door of Almighty God,"[3]

-[3] لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

- [1] وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

-[2] وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (٤٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

- [3] الرضا باب الله الاعظم

or "Crying for Imam Hussain (A) is a door of heaven", or "Salman said to one companion of Prophet Muhammad (S): I heard from the Prophet that you are a door of hell". These are the truths that people enter heaven or hell with them.

As we discussed before, the real grave of humans is Barzakh. The grave here is an indication of the real grave in the Hereafter. Everyone is their own heaven or hell. Human's Nafs is the field where the seeds of heaven and hell are planted, and the Paradise that man sees after death is actually what he sees himself; man is united with those truths; his actions are embodied there, so in reality, man's soul is the field that becomes heaven or hell. As a result, the way these perceptions are made is called the doors of heaven or hell; if a person is in hell, his senses of perception become the doors of hell and vice versa. There are seven senses for the material world perceptions.

Five apparent senses [Sight, Taste, Touch, Smell, Hearing] and two inner senses, one perceiver of figures, "Khial"[1], and one perceiver of meanings, "Wahm"[2]. So, if a person is in hell, he will have seven doors through which fire enters. If a person is in heaven, he will have seven doors plus another one, which is his Intellect. Khajeh Tusi interpreted these doors of heaven and hell as the perception senses.

Allameh Hassanzadeh: *"This chapter, like other chapters, is significant, and to understand the purpose of this chapter, you must be very careful. The doors mentioned in this chapter are the gates that are open to each person. These doors are blessing gates for some people and torment gates for others. Some people become a person of Paradise from the same door, or they become heaven, and some people become a person of hell, or they become hell. The*

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[1] - خيال

[2] - وهم

blissful person is the one who carefully considers the import and export of these doors. It is a breathtaking care called "Great War"[1] *in narrations.*

In other words, this is the care and maintenance of purity in all one's Existence, from the purity of the clothes to the purity of the heart and above. The hadith of the Prophet Muhammad (S) said, "Always be with purity to make your sustenance high". The excellent sustenance for humans is divine teachings" [A].

One who does not audit himself is not from us. We must think about our actions during the day and how many mistakes we made. If it was an evil deed, we should seek forgiveness from God and try to compensate if possible or promise not to repeat it. If it was a good deed, thank God and try to do it again. Allameh Tabatabaei said that the greater "Muraqiba"[2] during the day, the clear inspiration, or intuitions at night (Muraqiba means taking care of all actions, speech, and thoughts to avoid disobeying divine commands).

We are making our Hereafter with the power gained by our body, so if this power is from forbidden food, what is produced is hell because the fruit of everything is like its trees. Unlawful food does not let us succeed in performing good actions. Prophet Muhammad (S) said, "In "Me'raj"(ascension), I saw some angels that were making castles and then stopped for a while, then started again. I asked Angel Gabriel (A), "Why are they not working?"

Angel Gabriel (A) replied, "Because they have not yet received the material for the castles. I asked, "What is the material?" and the angel Gabriel replied, "Remembering God". Some have asked, "What is the remembering of God?", Prophet (S) replied, "Saying Al-Hamd u Lillah (praise all to God) or Sobhan Allah (Glory to

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- [1] جهاد اکبر
- [2] مراقبه

God)". Another person asked if this is the case, then we have lots of gardens and castles there; the Holy Prophet (S) replied, "If you do not sin and burn them".

"And that man can have nothing but what he does (good or bad). (39) And that his deeds will be seen, (40)" (An-Najm:39:40). The first condition in the divine journey is gaining Halal (lawful) food. The "Great War" in narration means the war with "Nafs' desires". Some people understood this incorrectly. They think that if their Nafs want to go from path A, we should go from path B to have the great war. The point is that the great war must be made under the master's recommendations. Otherwise, our Nafs become stronger.

Our master is prophet Muhammad (S) and our infallible Imams. We must obey religious laws and not sin if we want a great war. Someone told me that I am at great war with my Nafs; he would like to eat meat, but I forbid it for myself and not eating any food that has meat. I told him that his Nafs' desire forced him not to eat meat. I told him, "If you like to have great war, come to classes and study," and he told me, No, this is difficult.

Satan has prepared all kinds of traps for humans. He makes the ugly act so beautiful that people like it. The pure nature of all human beings hates sin. "**Satan made their deeds appear good to them, and said, "You cannot be defeated by any people today, and I am at your side." But when the two armies came in sight of one another, he turned on his heels, and said, "I am innocent of you; I see what you do not see; I fear God; God is severe in punishment"**[1] (Al-Anfal:46).

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[1] - وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

The devil's path to us is the power of imagination (our Khial world), He plays with our desires and angriness in our Khial world. So, we must preserve ourselves and be careful in all states.

It is the care and maintenance of purity in all one's Existence, from the purity of the clothes, actions, and attributes to the purity of the heart and above, which is the purity of anything other than God. A human can reach a degree of seeing nothing except God and his manifestations. Prophet Muhammad (S) said, "Always be with purity to make your sustenance high". One of the meanings of purity is Wudu. When I saw Allameh Hassanzadeh for the first time, He said to be with "Wudu"[1] at all times; Wudu is light.

Sometimes, a person's food is rice, meat, wheat, bread, etc., and sometimes, the food of a person is divine knowledge, love, intuition, and inspiration; these are the higher levels of sustenance. In Ziarat Ashura: "O God, sustain us with the intercession of Imam Hussain (A)". Humans should always be in a status where they see the presence of God. If we don't eat, the body becomes weak; similarly, if our souls don't eat, the soul becomes weak, and the food of the human soul is divine knowledge and love.

Allameh Hassanzadeh said that divine wayfarers should see their master twice weekly to seek food for their souls. The soul needs food, and hearing is the mouth of people's souls. The study is good, but getting the knowledge from the master face-to-face is better. Amir Al-Mu'minin Ali (A): There are three groups of people: 1. Divine scholars. 2. Those who seek knowledge and obey God's Awliya. 3. Others are flies. Allameh Hassanzadeh said, "O my Lord, everyone sees demons and devils in the mountains and deserts, but Hassan sees them in the city and street". Most ordinary people's egos are weak, like sparrows, because their souls have not been fed and their souls have not expanded with knowledge.

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[1] - وضو

Allameh Hassanzadeh: *"There are different opinions about the number of apparent senses. Some believe that there are more than five of them. Avicenna discussed this in chapters five and three of Shifa's book. Mula Sadra also discusses this in chapter two of the Asfar book. He concluded that the apparent senses are five, and the rest are part of the touch sense.*

After describing the touch sensation, Avicenna says, "It is possible that for some people, the touch sense is not a ***Nu'***[1] *(Type) but a* ***Jins***[2] *(Genus) (refer to chapter five of this book). For example, the following perceptions are part of the touch sense: warmth or cold, dryness or wetness, heaviness or lightness, and roughness or softness. Since they are gathered in the one tool, then people think they are one"* [A].

*It is important to know that humans' powers are both the doors of heaven and hell, and it depends on who uses them. If a person is a paradise person, these human powers are the doors of heaven and heaven itself, and if a person is a hell person, these are the doors of hell and hell itself. You are the user; those doors are you, the maker; you are the built one. "****Whatever good happens to you is from God, and whatever bad happens to you is from your own self****"*[3] *(An-Nisa:79).*

There may be an illusion that, in this case, the issue of "Daur"[4] *arises.*

"Daur" (recurring) is one of the terms of logic and philosophy, which is widely used in other sciences, especially jurisprudence and principles. "Daur" means: The Existence of something stops on its own Existence (with or without mediation). For example: "A" rests on "B," and "B" rests on "A". So "A" depends on "A".

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[1] - نوع

[2] - جنس

[3] - مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَفْسِكَ

[4] - دور و (تسلسل)

There is no difference in invalidating the recurring in philosophy because it requires the priority of the object over the self. The explanation is that if the Existence of "A" depends on "B" and the Existence of "B" depends on "A", then for "A" to exist, "B" must already exist, and "A" is non-existent, and because the Existence of "B" " is also suspended due to the existence of "A", so "A" must exist at the exact moment. As a result, it is necessary to have "A" exist and non-exist at once.

The Existence and non-existence of one thing in the same entity mean the union of opposites, which is impossible. Someone might say: you said if we are heaven, these doors make us heavenly, and if we are among hell people, these doors make us hell people. So, which one is correct? Do people first need to be heavenly to be made a heaven person?

The answer can be found in lessons 31 and 32 of the self-knowledge book of Allameh Hassanzadeh Amoli. For example, "The action causes knowledge, and knowledge causes action. Is this "Daur" (a recurring) issue in philosophy? These knowledge and actions are related to different levels. When we act upon our knowledge, we will get knowledge that is higher than the previous one.

Mulla Sadra said: Enthusiasm and a divine journey toward God require knowledge, and his knowledge is based on holy walking toward him. Knowledge is the first and the last, the beginning and the end. The "Daur" Issue does not appear because of the difference in the order of knowledge in strength or weakness. The principle of the origin of action is a type of knowledge that is achieved by the speculative belief or traditional belief of the inhabitant of the soul, for that is suitable to become the principle of action for good, and what is the ultimate goal of work and behavior on the straight path is another type of knowledge, which is the present observation (intuition) and the so-

called knowledge connection which is called "annihilation in monotheism" according to mystics. [A]

A human being is composed of the order of animality and the order of angelic. A series of perceptions are related to the order of human animality, and a series of perceptions are associated with the order of human angelic. The five external senses that humans share with animals include smell, hearing, sight, taste, and touch.

Humans also have two inner senses: one is the power of imagination (Khial Power[1]), and the other is Wahm power[2]. Imagination power is like a dream, which is the perception of forms without matter, including the imagination or forms we make in our minds or see in dreams. Even external perceptions with five senses are perceived in the Khial power.

Also, human existential export is done through the power of imagination. For example, in order to speak, a person first brings the subject to his imagination and then expresses it in his tongue or writes something in a book. Sometimes, people forget things because things do not form in the imagination power. Wahm power perceives the detained meanings like the love that someone gives you or the respect that they show you. Kindness does not have a form. We see someone stand up for us; we have a power that we perceive as respect. Our eyes see some motions, but we perceive kindness.

The Wahm power is the one that causes the perception of those meanings. We perceive the meaning with people's motions by Wahm power. Some animals also have this power, weak or strong. For example, dogs can perceive their owner's kindness.

Jalāl al-Din Muḥammad Rumi in Masnawi said:

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[1] - قوه خیال

[2] - قوه وهم

The path of sense (apparent senses) is the path of donkeys, Shame on you who disturb the animals.

There are five senses other than these five outer senses; the outer is like copper, and the inner is like gold (Inner sight, touch, smell, hearing, and taste senses which perceive the divine world).

Those who are the people of Resurrection will not exchange the copper senses with gold senses.

The food of the outer senses is like this world and is darkness (the material world from a mystic viewpoint); The inner senses eat lights.

Whoever sees the signs with divine senses will have better worship.

The animal senses cannot distinguish between the king and the beggar; otherwise, the donkey and cow would see God.

If you didn't have anything other than animal sense, why did you become aware of common sense (Phantasiai (φαντασίαι) sense in philosophy, which was discussed before)? ^{B}

An example of inner smell sense in the Quran is in the story of Prophet Jacob (A) and Prophet Joseph (A). "**As the caravan set out, their father said, "I sense the presence of Joseph, though you may think I am senile**"[1] (Yusuf:94). It is said in the narration that angels recognize people's intentions by smelling them and, therefore, we are ordered to perfume ourselves by asking for forgiveness (Istiqfar[2]).

Examples of inner touch in narrations: When Imam of Time, Imam Mahdi (AJ), appears, he will lay his hands on the heads of the Shiites, and their Intellect will be perfected. Prophet Muhammad (S) said that God placed his hand between my shoulders, and I felt a coolness in my chest. I understood everything that was happening in the heavens and the earth. An example of inner sight in the Holy Quran: "**And say, Praise belongs to God; He will show you His signs, and you will recognize them**"[1] (An-Naml:93). Whoever sees God's signs dedicates himself to God.

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[1] وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

[2] استغفار

In a dream, a person sees his fantasies because the external senses are disabled, and if a person's heart is pure, meanings from the upper world are shown, and the divine image of the upper world is placed in common sense. It is also possible to see divine images when a person is awake, but he must be pure and pious.

Imam Sadiq (A) said, close your eyes to see miracles. This hadith has a secret: if a person closes his eyes, he can see things under certain conditions. The Khial power is called "Musawwarih"[2] (Designer/Shaper) in medical science. This name also entered into philosophy discussion. The power of imagination in medical books is called Musawwarih, which differs from Musawwarih in philosopher's discussion.

We have a power that makes us a figure: our shape, the size of our hands, the size of our nose, the size of our eyes, etc. This power is a manifestation of the Name of Al-Musawwar, which makes the human body a form. Doctors call this "Musawwarih Quwwa" (forming power), but philosophers consider this as imagination power that creates imaginary shapes. *Avicenna, in chapter 2, said, "Indeed, the imagination power is Khial, and in its latest stage, are located sensible figure". The important point in this chapter is that the senses are the doors of heaven and hell. Wahm, or inadequate Intellect, is a topic of significant*

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[1] وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا

[2] قوه مصوره

controversy, which I include here in this commentary from my book "1001 Notes" due to its significance C.

Wahm is the fallen (incomplete) Intellect

We have five ways of perceiving:

1. Sensible perceiving: When we see an apple tree that has both a figure and matter.
2. Khial perceiving: When we picture an apple tree in our mind that has a figure but does not have matter.
3. Wahm perceiving: When we understand the meaning, which is free from figure and matter, like when we understand respect of people with their actions.
4. Intelligence perceiving: When we understand the general meaning of a tree. It is also free from matter and figures.
5. Super-intelligence perceiving: Proves that "Nafs" or "I" has the potential to be unlimited.

Some people combined types three and four into one category. An important note is that the act of perceiving is free from matter. We described that to perceive, we need to have a "one" identity, which we have proved before that matter does not have a real "one". Therefore, perception is immaterial and done by our "**I**", which is also immaterial. Wahm power returns to intellectual power, and it is not separate power. We perceive the meaning in both types, but it is a detailed perception in Wahm and a total/general perception in Intellect. It is with Wahm's power that we can recognize friends from enemies. Being afraid at night is due to Wahm's power. Our Intellect says it is not scary to sleep beside a dead body, but Wahm causes fear. In general, we have three worlds: 1- Material world 2-Barzakh/ Methal/ Khial world, and 3- Intellect world.

Allameh Hassanzadeh said, *"Wahm is a lower order of intellect. The stronger the intellect, the weaker it becomes Wahm". "Musha"*[1] *Philosophers believed that the perceptions are four classes (Chapter Three of Shifa's book*[2]*, Avicenna), but he mentioned three types in Chapter 8 of Isharat's book*[3]*. Khajeh Nasir Tusi explained that perceptions are four types: material, khial, wahm, and intellect perceptions. Based on trinity rules (Islamic philosophy), Mulla Sadra believed that perception is three types according to three worlds. He believed Wahm is a lower level of Intellect. It is written three times in his Asfar book as follows* [D]*:*

1- *Chapter fourteen of Asfar: The difference between the Wahm perception and Intellectual perception is not in essence but related to things outside. It is a detailed addition.* (When the meaning is exclusive, the perception is Wahm (illusory), but when the meaning is general, the perception is intellectual). *The Truth is that perception has three types, as the worlds are three. Sense, Wahm, Intellect.* When we see a tree, it is a sensible perception. When we imagine a tree in our mind, it is Wahm perception, but when we consider the meaning or concept of Tree, it is intellect perception. Another example: The meaning or concept of fear, enmity, or Existence is intellect perception. Wahm power is the Intellect that is attached exclusively to things.

2- *Chapter three of Asfar: In my viewpoint, the Wahm power does not have separate essence from Intellect. The wahm*

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[1] فلاسفه مشاء -

[2] كتاب شفاء -

[3] كتاب اشارات -

power is the addition of Intellect to an exclusive being, and It is the belonging and management of that thing. The intellect power that belongs to the imagination (Khial) is Wahm power. Wahm perceptions are general meanings that are added to imagination forms. For example, when a person perceives enmity, there are two states: either he perceives the enmity of a specific person, or he only perceives enmity without considering a specific person or being. If the perception is in the first form, it is wahm perception, which is the degradation of intellect perception. If the perception is in the second form, the perception of the enmity without a specific person, then it is the intellect perception. It is important to know that meanings such as enmity or kindness are not upright with beings. In summary; when general meanings like enmity are perceived in a specific being, our mind makes it. It is like cause and effect, precedence and delay, and addition like father and son. Additional perceptions are either by absolute Intellect when they are inclusive or by wahm power when they are unique to a circumstance. (Wahm is perceptions of meanings with figures in the Khial world that are caused by our senses. Intellect perceives general enmity and specific enmity is perceived by wahm).

3- Chapter Five of Asfar book: The investigation is that the Wahm is not an essence in contradiction to the Intellect, but it is an addition of Intellectual essence to a partial identity and its management and dependency. So, Intellectual power that is related to imagination is called Wahm. The perceptions of Wahm power are the general meanings that are added to figurative imaginations. There is no essence for Wahm apart from the Intellect. As for generality and "Mahiyat" (whatingness), there is no

> *existence except intellectual and material. When Wahm perceives enmity, either it is perceived it in not a specific person, or it is perceived it in for a specific person. In the first case, it is called Intellect, and in the second case, it is called Wahm. In summary, any general sensible meaning when it is understood in particular persons, its existence is due to the fact that the mind has created it, such as causation and disability, or precedence and delay, or father and son... So, Wahm is the perception of general immaterial meaning for a specific thing.*

The absolute Intellect perceives the meaning of enmity, but the enmity of a person is perceived by the Intellect that is in relation to the imagination ^{D} (It is called Wahm).

Mir Damad[1] *(Mulla Sadra's teacher) said in his book "Jazawat*[2] *" that human perception is four types: Sense, Imagination, Wahm, and Intellect. Wahm is not a separate perceiver but is an intellect that is perceived by imagination. Avicenna wrote in his book (Isharat) that perceptions are three types.*

Allameh Hassanzadeh explained in my book "Mystic and Divine Philosophy"[3] *using Ibn Arabi's essays in Futuhat (and Fusus) and Mulla Sadra's essays in Asfar. Mulla Sadra proved these true mystical intuitions through rational reasons.*

Allameh Qaysari, in chapter Adam of Fusus, said: A person who pays attention will understand that when the Wahm power becomes strong, it will become enlightened. It will become an intellect that perceives general meanings because wahm is a light from the lights of the general Intellect, which has descended to the lower world along with the light of the human soul. It is weak in

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[1] ملاصدرا -

[2] جزوات -

[3] عرفان و حکمت متعالیه -

terms of enlightenment and called wahm due to its distance from the source of intellectual light. Therefore, when the human temperament is strengthened and enlightened using moderation, it becomes Intellect, just as the Intellect reaches the level of the total Intellect (Aql Mostafad[1]) D.

Allameh Hassanzadeh: *"The subject is about different types of perceptions. As I explained, perception is three types, and wahm is a descendent of the intellect perceptions. Sight is one type of sense and perception. If we see some part of a being through a tiny hole or see it completely without a small hole, sight perception is one, even though one is limited and the other is limitless. This is also true for seeing a being with a healthy or weak eye. Absolute Existence and limited Existence are both "Existence," but the difference is that one is limitless, and the other is limited. Limited and unlimited meaning perception does not cause two types of perception, even if it is with two means or two forces, so understand"* D.

"Thinking, memorization, and remembrance are not perceivers but helpers"

We have thinking, memorization, and remembrance powers, which are part of Nafs' degrees or ranks. This means that if we consider Nafs from the thinking aspect, we call it thinking power; when we consider it from the memorization aspect, we call it memorization, and so on.

Allameh Hassanzadeh: *"The wahm power is the higher king in animals. The wahm power is a degree of human's Nafs, and it is in control of an intelligent human as animals are under humans' control. In animals, the relation of wahm power to other powers*

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[1] - عقل مستفاد

under his control is like the human ego to the powers under the control of the human Nafs (In the same way, among humans, ignorant people are usually condemned or ruled by wise people in an ideal society). Therefore, animal perceptions are wahm type, and human perceptions are intellectual type (human wahm power is stronger than animals because it is under intellect control). For example, an animal's sight perception is wahm type, but a human's sight perception is an intellectual type which is why humans understand truths, unlike animals. Whether this discovery is through preliminaries or through other perceptions that the human Nafs has, therefore, the wahm perception of humans is also rational because the human Nafs has different states and degrees, from the lowest order, which is the body to the supreme order of celibacy and perfection. All these are human perceptions. In the touch sense level, a human is who he feels. At the Khial level, a human is whom he imagines. At the Wahm or intellect level, a human is whom he perceives" [E].

In animals, all perceptions are under wahm perceptions, but in humans, all perceptions are under intellectual perceptions, which is why humans can prove things and brings rational reason, unlike animals. That is why humans can speak, and philosophers called humans the animals who can speak. Talking is to convey information from one person to another person. For example, I understand something and want to share it with the other party, so I convey it to him by speaking. Because animals don't have the intelligence to discover new meanings, they don't need to talk.

Animals have sounds; for example, a wolf howls when there is an enemy, or there is food, or a parrot imitates like you imitate the sound of a nightingale; if it has meaning, you don't know what they are saying. Human speaking is due to the power of Intellect, which discovers meanings for him because they are general meanings, and therefore, conclusions cannot be drawn without intellectual power. Because man finds the general meanings with his Intellect, he needs to speak to convey the meanings, so we say that the human Nafs is a speaker, and speaking is a manifestation of Intellect.

For example, a donkey chooses the shortest path to reach the grass, but it does not have a rational conclusion. The stronger the Intellect is, the stronger the perceptions will be. In many inventions, it is like this. First, a person understands a meaning and then looks for a reason and its correctness.

Even in experimental sciences, it is like this: In one moment, a discovery comes to a person, and then he realizes that he has reached the goal. The cleaner and more transparent the Existence channel of a human being, the more transparent the divine mercy and knowledge he receives will be. There are different kinds of revelations: evil, satanic, divine angels, and from the Nafs of humans. **"The devils inspire their followers to argue with you"**[1] (Al-An'am:121). Sometimes, a person receives a correct discovery, but the devils intervene to spoil it, show the information wrongly, or put two things right next to it, so the person makes a mistake. The greatest instruction is to give up sin, as Prophet Khizr (A) said to Prophet Moses (A) that purity brings a person to higher levels.

Allameh Hassanzadeh: *Avicenna said: "Human powers and senses in terms of proximity to Intellect or speaking, which is the appearance of Intellect, make his inner powers become completely rational, unlike animals. The imagination that exists for humans is a place for the manifestation of Intellect (a subject for Intellect), while it is a subject or place for wahm in animals (human imagination is under the control of human reason, and the imagination of animals is under the control of animal wahm);*

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[1] - وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ

therefore, humans can use imagination in different sciences as well as the power of remembrance or memory" [E].

Allameh Hassanzadeh: *"With these sentences from Avicenna, I wonder why Avicenna does not say that Human Nafs occurs from matter; it is all its power, meaning unity in multiplicity and multiplicity in unity. Also, he does not say that human Nafs has a degree higher than numerical unity and a higher degree than immateriality so that, he believes in "Wahdat Shakhsi Wojud"*[1] *(Personal Unity of Existence). In this belief, He could gain insight into Nafs and see that "**It is He who is God in heaven and God on earth**"*[2] *(Az-Zukhruf:84). And "**He is the First and the Last, and the Outer and the Inner**"*[3] *(Al-Hadid:3). So, he could be free from the doubts, temptations, and concerns of "Masha" philosophers in the issues of accidental and permanent connection or God's knowledge to details and the like".*

Human Nafs occurs from matter and passes perfection levels until it reaches the level that it can become all its senses and perceptions. At the Khial level, he is the one who imagines, at the intellect level is the one who is intelligent, and so on. Here, we know God through self-knowledge. It is unity in multiplicity and multiplicity in unity, meaning it is human Nafs with different powers. Nafs is all powers while it is one. It is one Nafs, but it has all these multiplicities.

Khial power is not separate from Nafs; it is the Nafs, but not all of it. Nafs is not limited to Khial power. Sight power is the Nafs, but not all of it. The Nafs cannot be limited to sight power. After understanding this essential and profound point, we will learn that He is one God with different manifestations.

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[1] وحدت شخصی وجود

[2] وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ

[3] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

All are manifestations of God. Everything you put your finger on is the Truth, but the Truth is not limited to it. It is a Truth with different manifestations, and it is a Truth that has been manifested in various forms. Beings are not separated from God; Someone who believes in their independence is a polytheist. Things are God's manifestations, but He is not limited to them. In our imagination, we talk to ourselves, answer, fight, are kind, and are angry; these are multiplicities, but in reality, we are ourselves.

It is one Nafs and one Truth while we see those multiplicities. This world is all the manifestations of the Truth; one is a hellish manifestation, and the other is a heavenly manifestation. No one is independent. It is a unity that encompasses all.

There is one, and there is nothing but Him There is no god except Hu[1] (La Ilaha Illa Hu)

Allameh Hassanzadeh said that one should get out of this idea that there is a God who sits somewhere and angels are around Him. God is one and unique, and all are His manifestations; this is the God that the Quran introduces. But every status has a ruling.

We should not get close to the fire because it burns. Fire is Truth; it exists, and it is not false. Humans, heaven, earth, and angels are all Truth. It is one Truth that has appeared in different manifestations. "**He is the First and the Last, and the Outer and the Inner**". "**To God belong the East and the West. Whichever way you turn, there is God's face**"[2] (Al-Baqara:115). "**Say, "He is God, the One. (1) God, the Absolute. (2) He begets not, nor was He begotten. (3) And there is nothing comparable to Him**"[3] (Al-Ikhlas:1-4).

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[1] لا اله الا هو

[2] وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

[3] قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

God is unique. Nothing is like Him. If a person pays attention to himself, he will see that he is wise, a hearer, a seer, a toucher, a smeller, and a taster while he is one person. The world of Existence is the same. The Truth is like a soul, and the world is like a body; the body accepts good and bad from the soul. Rather, it is superior to these words.

Human Nafs has a degree higher than numerical unity and a higher degree than immateriality. Numerical unity means to be able to count something. We cannot say eye, leg, nose, hand, ear, head, and one Nafs. Nafs include all of these, but It is not limited to any of them. Nafs includes all powers and is the same as all of them.

God is not one type. God cannot be counted. God cannot be pointed. When we say God is one, God is not a numerical one. We have many narrations from Ma'soomin which confirm this. God's unity is not a numerical one. We cannot say one earth, one sun, one sky, one human, one moon, one angel, and one God.

God is Unique. "**There is nothing like Him**"[1] (Ash-Shura:11). God is one, and there are no two. God is one and unique who encompasses all. There is no place for a second. He is "**Ahad**"[2]. Allameh Hassanzadeh wrote "**Hu**"[3] (God) as the first word in his Self-Knowledge book. When this dhikr (remembrance) is repeated, it will manifest for a mystic, and he sees his heart as the mirror of "**Hu**". It is possible to reach "Hu" with self-knowledge and vice-versa.

There is a higher degree for Nafs than immateriality, which means it is not limited. Nafs has no end, and it is impossible for Nafs to reach a level and say: this is the end. I saw Allameh

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[1] لَيْسَ كَمِثْلِهِ شَيْءٌ -

[2] احد -

[3] هو -

Hassanzadeh in a dream where there was a massive dam behind him. He told me that 24 years ago, 24000 liters of water had been poured into my Existence and still pouring, and I am not full. (one interpretation of water in a dream is knowledge). Allameh said that what we wrote and said, and others said and wrote about me, is a drop from the sea that I have been given.

The holy Quran is the written form of the whole universe, so see what kind of heart the Prophet Muhammad (S) has that accepts all these truths. So, the heart must be limitless because the Qur'an is limitless. Hadith: God the Almighty said: I am not in heaven and earth but in the heart of a believing servant. So, the heart of a believer is so vast that God can manifest in it.

Ibn Arabi said: The heart of a mystic is more significant than God's mercy because it can contain it. Existence is God. There is only one identity, and that person is God. Heaven, hell, satan, earth, angels, and humans are Truth, but Existence has only one personality, and that is God. That's why we say Personal Unity of Existence. A person will not be a monotheist until he understands these with his heart. Otherwise, he always worships his mental image. God is with all things but pure from them. A mystic said in a poem:

What is my body if my I is You
If You are me, then what is my identity
As long as You are me, I am a self-worshiper
All my body members prostrate for me

Egoism (Self-seeing) must be removed. All are the Truth, and there is nothing except the Truth. "**That is because God is the Reality, and what they invoke besides Him is vanity**"[1] (Al-Haj:62). Vanity is our thoughts and imaginations. "**The truth has**

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[1] - ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ

come, and falsehood has withered away; for falsehood is bound to wither away"[1] (Al-Isra:81).

One of the main questions in Masha's Philosophical idea was God's Knowledge because they believed God has the knowledge to detail in general ways. This belief caused many unanswered questions. They did not believe in the monotheism of true mystics. They did not understand that self-knowledge can lead us to monotheism. They did not realize that the body, eyes, hands, ears, and all human powers are one identity which is called Nafs or "I".

Apparently, our organs are separate from each other, but in reality, they are manifestations of human Nafs. If we ask one of our fingers which the Nafs or "I" is, it will say that he is a person like me. People are like this; if you ask them about God, they will say that he is a person like us, but with great knowledge and power.

Allamah said that two knowledges are essential for a seeker of God's path: self-knowledge and monotheism. So, Human is not a numerical unit, just as God is not a numerical unit. Human Nafs flows in all levels and affairs. It is called by different names at every level. It is the Nafs that accepts these limitations at all levels; at one level is the body, at another level is imagination, and at another level is the Intellect. It is the Nafs that flows through all of this. The whole worlds are in unity and alive.

Allameh Hassanzadeh: *"The king of all powers in animals are wahm power which perceives detailed meaning, and in fact, the other animal powers are a degree from it, meaning all their perceptions are wahm type perceptions. In contrast, human perceptions are intellect-type perceptions because the Intellect is the king of all powers"* [E].

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[1] ـ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

Some philosophical books refer to a part of the brain that is the place of the wahm power, while the wahm power is free from matter, but all our powers are immaterial. The important thing is that it is not possible to determine a place for these powers because an immaterial being does not have a place. In discussing the material occurrence of Nafs, we said that the Nafs arose from matter.

It means the matter has reached the status of immateriality as a result of perfection and material changes. The temperament, which was obtained due to matter perfections, has turned into the status of immateriality, and Nafs occurs. Therefore, the Nafs of every creature are based on the temperament that is made of matter. For example, the Nafs of a pigeon differs from the Nafs of a dog and a human. The question is, what is the reason for the difference between the Nafs of animals and humans? The difference is due to the matter and temperament that caused the emergence of the Nafs.

The temperament of beings, which is formed from the combination of substances, is the principle of the creation of their Nafs. Therefore, because the Nafs of a pigeon is composed of different materials compared to humans, so, its Nafs is different. In genetics, some manipulate a part of the human being's DNA so that, for example, the person born does not have pity or has extraordinary power. Since the occurrence of Nafs is from matter, if the ingredients are manipulated, the Nafs will also be different.

All the powers of the Nafs have a base in the body. Even our emotions have a base in our body because the body is a lower order of the Nafs. If there is wham power, there is a part of the body that is related to this power. If it is the power of wisdom, there is a part in the body that is the base of the Intellect, not for him to reason, but it is a base for the Nafs to reason. Therefore, the brains of complete animals are different from those of incomplete animals; for example, reptiles such as crocodiles are not playful, but animals such as foxes, deer, and monkeys are playful because their brains are more developed than reptiles.

The human temperament is the most complete, so his Nafs is the most complete. In short, all the powers of the Nafs are immaterial, but they have a base in the body, and if this base is destroyed, that force will stop doing what it is supposed to do. This is because the science that a person learns in childhood and adolescence is like carving on a stone, which is permanent, but the science that he learns in old age is like a painting that is on water and disappears. Writing poetry and drawing a plan is the work of the wahm power. The fact that a sheep runs away from a wolf and that animals love their children is the work of wahm power.

Allameh Hassanzadeh: "*There is a power in humans that combines and separates things. If Intellect uses this power, we call it thinking; if Wahm uses it, we call it imagination. Memorization and remembrance are one power. The reservoir of partial meanings is called memory, and when the Wahm power uses this treasure to find the answer and to remember the forgotten, it is called remembrance*". A series of animals do not have memory; therefore, these animals are not tamed because they cannot retain detailed meanings; for example, a butterfly does not have memory because it approaches the fire, burns, and goes back to it.

The Intellect is the perceiver of the Malakut world (The unseen world, which is the world of souls, the world between the Intellect and material worlds)

Allameh Hassanzadeh: "If the powers and actions of Nafs are not under intellectual command, they become the doors of hell. "Each of the corrupt morals is a branch of the trees of hell, and whoever is attached to a branch of these trees will lead to hell because that behavior becomes his trait and fixed color, but it has sunk into his essence. Rather, it has become one with him; he is a *subsidiary and a branch of hell to which he will refer" (1001 notes Allameh Hassanzadeh). Mulawi Rumi said in a poem:*

The mother is looking for her child The origin seeks its branches
If people's mom is hell, They will follow her"[F]

The Holy Quran says, **"On the day when We call every nation with their Imams (leaders)"**[1] (Al-Isra:71). Some people's desire is their Imam, some people's demons are their Imam, and some people's Imam is the Imam of time (Imam Mahdi (AJ)).

Prophet Muhammad (S) said: "Generosity is a tree in Paradise. Anyone who is generous takes a branch from it. And they keep hold of that branch until they enter Paradise. Hatred is a tree in the fire. Miserly is a tree in hell. Whoever is miser takes a branch from it and does not leave it until he enters it" [F].

These are manifestations of heaven and hell. In one interpretation, all creatures are manifestations of heaven and hell, meaning each creature has an origin, whether from heaven or hell.

Allameh Hassanzadeh: *"When the powers and agents of the state of Existence are not subject to the ruler of the Intellect, each of them will destroy man by their desire and selfishness, and chaos and anxiety will occur in this state of Existence. The soul in this state is called an anxious soul, and an anxious soul will never reach the desired perfection, which is eternal happiness, and it will not benefit except in misery. If the powers and agents of the state of Existence follow the Intellect, in this case, it is called the confident soul, which, due to austerity, has brought these powers to its control and has become the absolute ruler over them.*

It calls each one to its task when it is needed. For example, anger power is necessary for a human being. If a person does not

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[1] - يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

*have this power, the human being is incomplete because by having this power, people can ward off adversity and protect themselves from enemies and pests, but the anger power must be like a trained dog, not a wild dog. When the Intellect brings peace to the Existence of the human being and subjugates it through accepted austerity, the person will have confident Nafs and will be addressed to him: "**But as for you, O tranquil soul. (27) Return to your Lord, pleased, and accepted. (28) Enter among My servants. (29) Enter My Paradise (30)**"[1] (Al-Fajr:27-30). (Refer to Avicenna's book of "mystics authorities" and its explanation by Khajeh Tusi for detailed explanation) G.*

*God Almighty said, "**God brought you out of your mothers' wombs, not knowing anything; and He gave you the hearing, and the eyesight, and the brains; that you may be thankful**"[2] (An-Nahl:78). Pay attention to this verse, It says, you did not know anything, but he gave you the hearing, the eyesight, and brain.*

*Meaning these are tools for gaining knowledge. God Almighty said, "**The hearing, and the sight, and the brains—all these will be questioned**"[3] (Al-Isra:36). "**By the time. (1) The human being is in the loss. (2) Except those who believe, and do good works, and encourage truth, and recommend patience. (3)**"[4] (Al-Asr:1-3).*

We need to be careful how we make ourselves during the day and night. I have these as a poem in "Heart Notebook" G:

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[1] - يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

[2] - وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

[3] - إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

[4] - وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

My dear, your life is divine, and the Intellect and narrations are the proofs.

Material life subjugates your life, but no one can oppress you except yourself.

Your food becomes mud; why do you eat pond weed like a duck?

You are human; why do you eat dead (animal meat or even fruits)? Why are you away from your table? (Why don't you eat the truths of the dominion that are alive).

The additions of the world, like selfishness, become your barrier. Why can't you get your due?

You must be thirsty for closeness to the Friend (God), with having His attributes and Names.

Come, discipline your filthy soul, and ask for your divine life.

The food of ordinary people is the skin, and the food of special people is the brain and how good it is.

With this view, pay attention to straw and wheat, which are food for cows and ordinary people.

Eat food that revives your soul and shines like the sun.

Our mouth and ears are two mouths; one is the mouth of the body, and the other is the mouth of the soul.

Anyone who is a scholar knows that food has a relation to the one who is eating it.

Accelerate from potential to actualization and find your position.

The whole world of the breeze is God's blessing. You are sick if you hate that breeze.

Because you are friends with your ego and desires, you will never find its pleasant breeze.

Polish the mirror of your heart to see His divine face.

The mirror of your heart is rusted, which makes you unable to see your loved one (Lord) .

As much as the mirror is transparent, a person can see his face; the thousands of flowers in the mirror are like a shadow of his garden.

The bigger your mirror is, the more apparent manifestations of the verses and divine essence are [G].

We must always remember God in all our life. They know an outer aspect of the worldly life, but they are heedless of the Hereafter. This outer is in the hand of the cause of causes. Sheikh Ishraq said: "Recite the Holy Quran as it is descended for you; think deeply with full attention as God speaks to you". We should love all creations; all are manifestations of God. We should do good to all, even the enemy. We should look at all creations with the eyes of love. Of course, this is easy to say, but it is very difficult to do.

The Mercy and Blessings of God Almighty are so wide, so do not think only believers will go to heaven. "**That is the extra grace of God; He bestows it upon whomever He wills. God is Embracing and Knowing**"[1] (Al-Ma'ida:54).

Imam Baqir (A) said: "Have good faith in God and know that heaven has eight doors, each of which is 400 years old".

This means always having faith in God's mercy and do not limit it to our thinking. If justice is a base, a believer should go first in heaven, but God is "Fazil"[2], meaning He gives extra mercy to whom He will. *Narrations from 14 infallibles are interpretations of the Holy Quran and its lower ranks.*

Khajeh Tusi said, "Ordinary people looking to see miracles but special people looking for a verbal miracle to prove leadership of our 12 Imams". Allameh Hassanzadeh said, *"The dry saints sit at God's table and are stingy for His mercy". Avicenna said, "Don't*

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[1] ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ -

[2] ذو فاضل -

listen to someone who says that salvation from hellfire and being a member of heaven is reserved for certain people and ignorant and sinful are away from it eternally. Extend God's mercy to all and do not limit it" (Isharat: Namt7).

Salman Sawoji said, "Worshipers rely on their deeds to go to heaven, but we rely on God's grace". God said in a narration that "What should I do with a handful of dirt if I do not forgive them?".

The Prophet of God was standing in prayer when a person said in the prayer, "O God, forgive me and Muhammad (S), and do not forgive anyone other than us." When Prophet Muhammad (S) finished the prayer, he said, "You have narrowed God's mercy; you must expand it, say. Have mercy on all humankind" (Narration from Sahih Bukhari).

A person should have a spread heart and wish happiness for all people, even for his enemy. God's prophets were the most compassionate to people because they had a spread heart. It was revealed to Prophet Moses (A) that you were chosen because you had a kind heart. "**That you shall worship none, but God. "I (Prophet) am a warner to you from Him, and a bearer of good news." (2) "And ask your Lord for forgiveness and repent to Him. He will provide you with good sustenance until a stated term and will bestow His grace on every possessor of virtue. But if you turn away, then I fear for you the punishment of a grievous Day (3)**"[1] (Hud:2-3).

It is obvious that people fear for people who care about them. In this verse, Prophet Muhammad (S) fears for people who turn away from God. Because "**We did not send you except as the mercy to mankind**"[2] (Al-Anbiya:107). There is a verse from the

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[1] أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ (٢) وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (٣)

[2] وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Holy Quran that says, **"Others are held in suspense, awaiting God's decree, as to whether He will punish them, or accept their repentance. God is Aware and Wise"**[1] (At-Tawba:106).

*Someone asked Imam Sadiq (A), "Is there a status between believers and infidels?" Imam (A) said: "Yes, there is one but more status. If someone becomes an unbeliever (when the Truth has reached him), he will be in hell. Between them are people who are awaiting God's decree. There are "Mustazafun"[2]. There is another group who are "**Others have confessed their sins, having mixed good deeds with bad deeds. Perhaps God will redeem them. God is Forgiving and Merciful**"[3] (At-Tawba:102).*

*There is also another group, "**And between them is a partition, and on the Elevations are men who recognize everyone by their features. They will call to the inhabitants of the Garden, "Peace be upon you." They have not entered it, but they are hoping**"[4] (Al-A'raf:46).* (The oppressed are of two groups: one group has a weaker intellect and cannot distinguish between Truth and false, and the second is a group with a strong intellect, but the Truth has not reached them).

Therefore, in the narrations, it is said that you Shias should do "Taqiyya"[5] (Refraining from expressing an opinion and hiding it or doing something against your heart's opinion for special reasons). Shia introduction should not be discussed in all gatherings. There is the hope of salvation for them until they do not hear the Truth. If the Truth is presented to them and they do not accept from you out of enmity and not out of reason, they will be the people of hell. Even in our society, many people think they are Shia because their parents are Shia; they did not become Shia by research. This group is among the "Mustazafun".

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[1] وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

[2] مستضعفون

[3] وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

[4] وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

[5] تقيه

Here is a poem about spreading of God's mercy:

If you are one of the pure followers of Abraham, why are you stingy in God's forgiveness?

You cannot see anything but darkness and narrowness through your heart's narrow and dark eyes.

What is wrong with you that you want to limit God's mercy?

Are you a divider of God's mercy? So why are you sitting at the table of God's mercy and being stingy?

Have you not read the Qur'anic verse about the "Marjoon"[1] *(Those who hope for God's mercy have not done anything)? Why are you still insisting on being stingy? …* G

On the Day of Judgement, when God's mercy manifests, Satan also will wish for God's mercy. He says, "O God, forgive me as you forgive everyone." Some people think that because they worship, the rest of the people should be far from the mercy of God. If God's justice is carried out in a strict audit, they will all be sinners.

A poem says, "If they are going to catch the drunks (Sinners) in the city, they will catch all the people (The story of Prophet Jesus (A) for stoning a woman). A poor person was praying that "O God would You give him a cow so that my life would be better". God said: "We will give you a cow and sheep for your neighbor". He said, God no, I don't want a cow!!! God's mercy includes hell, Satan, the infidels, and polytheists who have appeared in this world.

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[1] - آخرون مرجون

All praise is to God to the extent that He deserves it.

Chapter 15: Hell's Angels A

Khajeh Nasir Tusi, in chapter 15 of the beginning and the end book, said, "**And those who glide smoothly. (3) And those who race swiftly. (4) And those who regulate events. (5)**" (Nazi'at:3-5). Regulators in the superior Barzakh world are seven planets that turn in 12 constellations. These become nineteen.

There are also 19 superintendents for the lower Barzakh world. Seven origins of plant powers[1]: Three principles and four branches, and twelve origins of animal powers: Five external senses, five internal senses, and two sources of stimulation (attraction and repulsion).

So, as long as people are locked in the prison of this worldly life, they are captives of these 19 superior and inferior regulators. So, we pass this status as the narration says: "As you live, you die; as you die, you rise". When they arrive in Sejjin[2] (It is the eternal abode of sinners, which cannot be compared to the harshest worldly prisons due to the existence of all kinds of torments), the owner of Hell ^{C} will torment them with the attachment effects of those 19 guards (superior and inferior). "**Over it are Nineteen**"[3] (Al-Muddathir:30).

But there is an exception for the people who are on the right path. "**This is My path, straight, so follow it. And do not follow the other paths, lest they divert you from His path**"[4] (Al-An'am:153). These people will pass these stages safely with the help of the light of the guider of the Resurrection. "**God cites the example of a man shared by partners at odds and a man belonging exclusively to one man. Are they equal in status? Praise be to God, but most of them do not know.**"[5] (Az-Zummar:29).

Explanation

- [1] مبدا قوای نباتی
- [2] سجین
- [3] عَلَيْهَا تِسْعَةَ عَشَرَ
- [4] وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
- [5] ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

The philosophy of "Ishraq" (Illumination) is based on darkness and light, and they consider the lowest level of existence to be the mater, after which there is darkness, so the philosophers of "Ishraq" consider the body to be a Barzakh and a mediator between darkness and light. Ishraq Philosophers attribute souls to the planets and consider their movement as the result of their souls.

It has been mentioned in the hadiths and the Holy Quran that these bodies have reason and soul. "**The sun is not to overtake the moon, nor is the night to outpace the day. Each floats in an orbit.**"[1] (Ya-Sin:40). "Yusbahun"[2] (float) is a plural verb that is used for objects that have an intellect in the Arabic language. Almighty God has placed a characteristic for every planet that cannot be found anywhere else, And in their combinations, there is another characteristic.

An example of this in human society is letters. The characteristic of the letter "Q" in Arabic means maintaining purity, and the letter "L" in Arabic means loving. When "Q" is combined with "L", it becomes "Qul", which in Arabic means to say. If Q is combined with M, it becomes "Qum, " meaning get up. And if Q is combined with L and M, it becomes "Qalam," which means pen. Planets are like these. As science has proven, the planets influence each other.

For example, the moon causes tidal effects and causes springs and underground water to flow. The moon is also related to the human mind. As we know, most of our body consists of water, so the moon also affects us. If there was no moon, life on Earth would not exist. One of the conditions for the growth of plants is due to the moon because the water does not rise by itself, but due to the moon's gravity, it sometimes moves up to 20 meters.

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[1] - لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

[2] - يسبحون

This is true for the sun and other planets, in which many of their effects have not been discovered. "**Those who remember God while standing, and sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create this in vain, glory to You, so protect us from the punishment of the Fire**"[1] (Aal-i-Imran:191).

In the Quran, we have many verses about the sun, moon, and stars. Some of them are as follows: "**And the sun, and the moon, and the stars are subservient by His command. His is the creation, and His is the command. Blessed is God, Lord of all beings**"[2] (Al-A'raf:54). "**It is He who made the sun radiant, and the moon a light, and determined phases for it—that you may know the number of years and the calculation**"[3] (Yunus:5). "**It is He who created the night and the day, and the sun and the moon; each floating in orbit**"[4] (Al-Anbiya:33). "**By the sun and its radiance. (1) And the moon as it follows it. (2) And the day as it reveals it. (3) And the night as it conceals it**" (Ash-Shams:1-4). "**And landmarks. And by the stars they guide themselves**"[5] (An-Nahl:16). "**I swear by the locations of the stars. (75) It is an oath, if you only knew, that is tremendous**"[6] (Al-Waqi'a:75-76).

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[1] الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

[2] وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

[3] هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

[4] وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

[5] وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

Khajeh Tusi went on to explain that there are nineteen superior and inferior powers: " So, as long as people are locked in the prison of this worldly life, they are captives of these 19 superior and inferior regulators". So, we pass this status as the narration says: "As you live, you die; as you die, you rise". In short, it means the Hereafter is the appearance of our knowledge and actions.

We should be on the straight path as the Holy Quran says: **"This is My path, straight, so follow it. And do not follow the other paths, lest they divert you from His path. All this He has enjoined upon you, that you may refrain from wrongdoing"**[1] (Al-An'am:153). We explain that in one interpretation, the straight path is Prophet Muhammad (S) and his Ahl Al-Bayt (A). O Allah, make us alive with Muhammad (S) and the family of Muhammad (S), and let us die with Muhammad (S) and the family of Muhammad (S)[2].

Allameh Hassanzadeh said: *"You know that knowledge and action and even the intentions of people make them. Now, think deeply about this: "Who is the owner of heaven and hell in this sense?"*[C].

You are the owner of your Heaven and Hell, your Day of Judgment, and you make Heaven and hell yourself. After the morning prayer, one of Allameh Hassanzadeh's students saw Sheikh Akbar (Ibn Arabi) in a dream and asked him to say something to learn. Sheikh Ibn Arabi said: "You are the owner of your own Day of Judgement". You are the owner of your knowledge and actions and the owner of your religion and Resurrection.

- [6] فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥) وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

- [1] وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

- [2] اللَّهُمَّ اجعَل مَحيايَ مَحيا محمد و آل محمد(عليهم السلام) و مَماتي مَماتَ محمد و آل محمد (عليهم السلام)

Khajeh Tusi said: "These people will pass these stages safely with the help of the light of the guide of the Resurrection". Who is the guide? "**Their guidance is not your responsibility, but God guides whom He wills**"[1] (Albaqara:272). "**Those who disbelieve say, "Why was a miracle not sent down to him from his Lord?" You are only a warner, and to every community is a guide**"[2] (Ar-R'ad:7).

Think deeply about this narration: Prophet Muhammad (S) said to Amir Al-Mu'minin Ali (A) that "O Ali, I am warner and you are the guide. The verse of the Holy Quran says: "**God guides to His light whomever He wills**"[3] (An-Nur:36). Narration said: "Imam is the light of God".

Allameh Hassanzadeh, in his treatise on unity, from the perspective of a mystic and a philosopher, said that "*the blessed verse "**Bismillah Hir Rahman Nir Rahim**" (In the name of Allah, the Gracious, the Merciful.) has 19 letters and there are many discussions in each letter*"[4].

Ibn Abbas narrated from Amir al-Mu'minin (A), who said: "If I write the meanings and facts of "**Bismillah Hir Rahman Nir Rahim**"[4], it would be loaded with seventy camels".

*Ibn Masoud said that if someone wants God to save him from the 19 angels of Hell, then he should recite "**Bismillah Hir Rahman Nir Rahim**", which is the 19 letters of which God puts each letter like a shield in front of one of those angels of Hell.*

Whoever says "**Bismillah Hir Rahman Nir Rahim**" a lot will be saved (The "Hum"[5] Pronoun in the Arabic language is used for plural intelligent objects. It is used in the Hadith, which means angels of Fire who have intelligence).

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[1] لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

[2] وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

[3] يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

[4] بسم الله الرحمن الرحيم

[5] هم

*There are many secrets in the hadiths that express the inner meaning of the verses of the Quran; may God grant us all the ability to understand them. Here are the verses of the Holy Quran about angels of Hell and their numbers: "**We will call the Guards (Angels of Hell)**"[1] (Al-Alaq:18). (Here, God calls the Guards, so they have intelligence).*

*"**I will roast him in Saqar. (26) But what will explain to you what Saqar is? (27) It neither leaves nor spares. (28) It scorches the flesh. (29) Over it are Nineteen. (30) We have appointed only angels to be Companions of the Fire, and caused their number to be a stumbling block for those who disbelieve; so that those given the Book may attain certainty; and those who believe may increase in faith; and those given the Scripture and the believers may not doubt; and those in whose hearts are sick and the unbelievers may say, "What did God intend by this parable?" Thus, God leads astray whom He wills, and guides whom He wills. None knows the soldiers of your Lord except He. This is nothing but a reminder for the mortals. (31)**"[2] (Al-Muddathir:26-31).*

The number of angels is caused to increase in the belief of believers and the people of the book to attain certainty (The book is the rank of unity).

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[1] - سَنَدْعُ الزَّبَانِيَةَ

[2] - سَأُصْلِيهِ سَقَرَ (٢٦) وَمَا أَدْرَاكَ مَا سَقَرُ (٢٧) لَا تُبْقِي وَلَا تَذَرُ (٢٨) لَوَّاحَةٌ لِلْبَشَرِ (٢٩) عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠) وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ (٣١)

Allameh said: *It is crucial to think deeply about this verse, "**We have appointed only angels to be companions of the Fire**". What is the status of other people? In another verse of the Holy Quran, we have: "**As for those who have earned evil deeds: a reward of similar evil, and shame will cover them. They will have no defense against God—as if their faces are covered with dark patches of night. These are the companions of the Fire, abiding therein forever**"[1] (Yunus:27). It means that just because of companionship does not cause torment.*[A]

That is, although other people are in Hell eternally, it does not prove that they are in eternal torment. Some people say that there is no way out of Hell except for those who go to Heaven, but the torment becomes cold for them; that is, they get used to it because of the long time they spend in Hell, and some hadiths indicate that they get along well with Hell. For example, a cockroach is accustomed to garbage, and a hellish person gets used to Hell. When the people of Hell suffer and ask for help, they reach a point where they say it is useless; no matter how much we scream, there is no escape, so we must get used to it.

Allameh Hassanzadeh: *"What is the relationship between nineteen letters of "**Bismillah Hir Rahman Nir Rahim**" and nineteen gurads? It is like assigning guards for prison. Allameh Qazwini said: "Hell is God's prison". These are like guards in prison. "**O you who believe! Protect yourselves and your families from a Fire whose fuel are people and stones. Over it are angels, fierce and powerful. They never disobey God in anything He commands them, and they carry out whatever they are commanded**"[2] (At-Tahrim:6).*

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[1] وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

[2] يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ

*In this verse indicates that the guards of Fire are angels. In another verse, they are called "***Khazain***"[1] (keepers). "***It almost bursts with fury. Every time a batch is thrown into it, its keepers will ask them, "Has no Warner come to you?***" *So, the companions of Fire are 19 angels, who are also called guards and keepers of it. "Amir Al-Mu'minin Ali (A) said that some verses of the Quran confirm others. The verses of the Quran should be put together to understand their meanings. Mulla Naraqi said: "***Bismillah Hir Rahman Nir Rahim***" *has 19 letters. Most of the words in the Holy Quran have at least one of these letters. By them, Salvation can be achieved from the evil of these 19 powers in the body, which means ten inner and outer senses, anger power, lust power, and seven material powers in the body. It is why God Almighty selected the guards of the Fire equal to the number of these powers.* [A]

The best savior from the worldly life is divine piety. Amir Al-Mu'minin Ali (A), in his sermon in Nahj Al-Balaqa, described the pious man. It is narrated that a companion of Amir al-Mu'minin called Hammam, who was a man devoted to worship, said to him, "O' Amir Al-Mu'minin, describe to me the pious man in such a way as though I see them." Amir Al-Mu'minin avoided the reply and said, "O Hammam, fear Allah and perform good acts because "**Verily, Allah is with those who guard (themselves against evil), and those who do good (to others)**"[2] (An-Nahl:128).

Hammam was not satisfied with this and pushed him to speak. Thereupon, Amir Al-Mu'minin praised Allah and extolled Him and sought His blessings on the Holy Prophet and then spoke: Now then, Allah the Glorified, the Sublime, created (the things of)

وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

[1] خزنتها

[2] إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

creation. He created them without any need for their obedience or being safe from their sinning because the sin of anyone who sins does not harm Him, nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood and has assigned them their positions in the world. Thus, the God-fearing, in it, are the people of distinction.

Their speech is to the point, their dress is moderate, and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge that is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and so everything else appears small in their eyes. Thus, to them, Paradise is as though they see it and are enjoying its favors.

To them, Hell is also as if they see it and are suffering punishment in it. Their hearts are grieved, others are protected from their evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence, they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them.

The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it with a ransom. During the night, they are upstanding on their feet, reading portions of the Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking the cure for their ailments. If they come across a verse creating eagerness (for Paradise), they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them.

And when they come across a verse that contains fear (of Hell), they bend the ears of their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees, and their toes, and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous, and God-fearing.

Fear (of Allah) has made them thin like arrows. If anyone looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad. They are not satisfied with their meager good acts and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When any of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know.

O Allah, do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know." Among the signs of any one of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness for knowledge, knowledge with forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed.

He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in fear and rises in the morning in joy - fear lest night is passed in forgetfulness and joy over the favor and mercy received by him. If he refuses to endure a thing that he does not like, it does not grant his request towards what he likes. The coolness of his eye lies in what is to last forever, while from the things (of this world) that will not last, he keeps aloof. He transfuses knowledge with forbearance and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead, and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah), he is counted among those who remember (Him), but if he is among those who remember, he is not counted among the forgetful.

He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him. Indecent speech is far from him, his utterance is lenient, his evils are non-existent, his virtues are ever present, his good is ahead, and mischief has turned its face (from him).

He is dignified during calamities, patient in distress, and thankful during ease. He does not commit excess over him whom he hates and does not commit sin for the sake of him whom he loves. He admits the truth before evidence is brought against him. He does not misappropriate what is placed in his custody and does not forget what he is required to remember.

He does not call others bad names; he does not cause harm to his neighbor; he does not feel happy at others' misfortunes; he does not enter into wrong and does not go out of right. If he is silent, his silence does not grieve him; if he laughs, he does not raise his voice; and if he is wronged, he endures till Allah takes revenge on his behalf. His self is in distress because of him, while the people are at ease with him.

He puts himself in hardship for the sake of his next life and makes people feel safe from himself. His keeping away from those who distance themselves from him is by way of asceticism and purification, and his nearness to those who draw near to him is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

It is narrated that Hammam passed into a deep swoon and then expired. Then Amir Al-Mu'minin said: Verily, by Allah, I had this fear about him. Then he added: Effective advice produces such effects on receptive minds. Someone said to him: O Amir Al-Mu'minin, how is it you do not receive such an effect? Amir Al-Mu'minin replied: Woe to you! For death, there is a fixed hour that cannot be exceeded and a cause that does not change. Now look, never repeat such talk which Satan had put on your tongue.

All praise is to God to the extent that He deserves it.

Chapter 16: Heaven's rivers and their equivalent in Hell

Khajeh Nasir Tusi, in chapter 16 of the beginning and the end book, said, "Water is the source of life [A] for plants and animals. "**And We made from water every living thing**"[1] (Al-Anbiya:30). Like advices that all people benefit from. Some water is salty [B], some are rotten, and some are pure. The best one is pure water. Milk breeds animals, which is more unique than water.

Plants and some animals cannot drink milk, and milk is the food of some animals during childhood, like the appearance of science, which can be the guidance of beginners. Some kinds of milk are transmuted, some are Spoiled, and some are pure and fresh milk. Honey is more unique than milk because it is the food of some animals and the cause of healing for some creatures in some situations. It is not suitable for all creatures and conditions, and it is like the facts of science, which are for special people and researchers.

Some kinds of honey are impure, some are average, and some are pure. Wine is more unique than honey because it is for humans. The status of this honey is forbidden for some people in some situations; for the people of this world, and them, it is impure, and for the people of Heaven, it is halal, and for them, it is pure. Some kinds of wine are tart, some are average, and some are delectable.

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[1] - وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

So, water relieves thirst, milk reduces deficiency, honey relieves sickness, and wine relieves sorrow. And because the people of Heaven are the people of perfection, their share is the most perfect of these four types of drinks because what the imperfect people benefit from it, the perfect people also benefit from it. This is not true for imperfect people. "**The likeness of the Garden promised to the righteous [C]: in it are rivers of pure water, and rivers of milk forever fresh, and rivers of wine delightful to the drinkers, and rivers of strained honey. And therein they will have of every fruit, and forgiveness from their Lord**"[1] (Muhammad:15).

But the fruits of the people of Heaven seem similar in the eyes of the people of this world because the truth and falsehood are similar, so what is the difference between the two? "**And give good news to those who believe and do righteous deeds; that they will have gardens beneath which rivers flow. Whenever they are provided with fruit therefrom as sustenance, they will say, "This is what we were provided with before," and they will be given the like of it**"[2] [D](Al-Baqara:25).

In Hell, in contrast to those heavenly rivers, there are four rivers [E] of "Hamim"[3], "Qislin"[4], "Qatran"[5], and "Muhl"[6]. "**And no food except "Qislin" (scum)**"[7] (Al-Haqqa:36). "**As for those who**

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[1] مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ

[2] وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا

[3] حميم

[4] غسلين

[5] قطران

[6] مهل

disbelieve, for them is a drink of "Hamim" (boiling water)"[1] (Yunus:4). **"Their garments made of "Qatran" (tar)"**[2] (Ibrahim:50). **"Like "Muhl" (molten lead); boiling inside the bellies"**[3] (Ad-Dukhan:45).

"These examples—We put them forward to the people, but none grasps them except the learned"[4] (Al-Ankabut:43).

Explanation

In the Quran and narrations, rivers of water, milk, wine, and honey are mentioned for Heaven. Here, we explain what the truth of these rivers is and what the consequences will be for those who consume them. The realm of the Malakut (Barzakh/Methal/intermediate) is the manifestation or appearance of the realm of intellect. What man sees in Heaven and revelations has an inner truth and meaning. The rivers of Heaven have different names. Also, we will explain the rivers in Hell in this chapter, Insha'Allah. Humans have an inner thirst and desire that is satisfied when they reach a divine encounter.

The Holy Prophet Muhammad (S) said that "a believer will not rest until he meets God (LiqaAllah[5])". This rest will appear in the form of thirst in the appearance of the material world. In the books of mysticism, we have a chapter called the Chapter of Thirst, which covers the seeker's eagerness to meet God. In Karbala, the inner meaning of thirst was the meeting with God. All of them were affected by this thirst, which is why Ali Akbar (A) knew

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- [7] وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ
- [1] وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ
- [2] سَرَابِيلُهُم مِّن قَطِرَانٍ
- [3] كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ
- [4] وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ
- [5] لقاء الله

there was no water. Still, he returned to the tent and said: "Father, thirst is killing me," Qasim (A) also returned to the tent, and Imam Hussain (A) put something under his tongue for thirst, and I said, "You will soon get water from the hand of Prophet Muhammad (S).

A narration says: A believer has a thirst at the time of death, which is the desire to meet God. This is the desire for perfection, which appears as thirst. Those seekers and wayfarers of the divine path are filled with the thirst to meet God, and instead of this thirst, there are rivers of water, milk, honey, and wine for them. This thirst is in the nature of all humans. Sometimes, the nature of some people deviate from the straight path, and they think this thirst can be quenched by money, power, car, house, etc. That is why if they reach the glitter of this worldly life, they see that they are not calm and they need more or something else.

Narratives about the ascension of Prophet Muhammad (S) are beneficial for divine seekers. Each level of the Prophet's ascension corresponds to a level of the divine journey. Prophet Muhammad (S) said: While moving (with Angel Gabriel in Me'raj[1] (Ascension)), a voice came from my right and called me, But I did not answer him and did not pay attention to it. Then a voice came from my left side. I didn't answer it, and I didn't pay attention. Suddenly, a woman with many ornaments appeared in front of me.

She said: O Muhammad! Look at me and talk to me, But I didn't look at her or pay attention. Then suddenly there was a terrible sound that scared me a lot. We continued on our way until we reached a place. Gabriel said: "Let us descend and pray." So, we prayed. Gabriel said: "Do you know where you prayed?" I said: "No." He said: "This is (Madinah) to which you will migrate soon." Then we walked some distance. "Come down," he said. We landed and prayed. He said: "Do you know where you prayed?" I said: "No". He said: "This is where Moses talked to God." We walked again. We got off and prayed.

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[1] - معراج

Gabriel (A) said: "This is (the House of God)—the place of birth of Isa, son of Maryam (Prophet Jesus (A)). Then we moved until we reached the Holy House. I entered the mosque While Gabriel was by my side. Inside the mosque, Abraham (A), Moses (A), Jesus (A), and a large group of prophets were gathered. Azan and Iqama for prayer were said. When the lines were ready, Gabriel (A) took my arm and placed me as the Imam of the congregation, and the congregational prayer was performed. Then, three cups were prepared, one of which was milk, the other was water, and the other was wine.

At the same time, I heard a speaker saying: If you take water, your nation will drown, and if you choose wine, you and your nation will go astray, and if you choose milk, you and your nation will be guided. So, I took the milk and drank it.

Gabriel said to me: "You and your nation have been saved." Then he said: "What did you see and hear on the way?" I said: I heard a voice from the right side, But I did not pay attention to it. He said: "If you answered, your whole nation would become Jews." What else did you hear? I said: I heard a voice from my left. He said: "If you had answered, all your followers would have become Christians." Gabriel (A) said: "What appeared in front of you?" I said: A woman who had many ornaments, But I didn't talk to her and didn't pay attention. Gabriel said: "If you had spoken, your nation would have preferred this world to the Hereafter."

In each drink, the drinker receives knowledge and facts. Water is apparent and general knowledge that mostly belongs to material life. As written in the Quran and also in the bible, most of the miracles of the Prophet Moses were related to material life.

On the other hand, the knowledge of Prophet Jesus (A) was pure spiritual knowledge, and he did not pay attention to the material world. Hence, the interpretation of wine is pure spiritual knowledge that anyone who drinks from it becomes unconscious, gets drunk, and will be free from the material world.

That is why his birth and miracles were primarily spiritual. But milk is an intermediate between water and wine; whoever drinks it benefits from external and spiritual knowledge. Milk quenches thirst and food, and children only drink milk, which is suitable for them to quench their thirst and hunger. Therefore, the nation of the Prophet is called the middle nation, far away from deviation and excesses. "**Neither eastern nor western**"[1] (An-Nur:35). Honey is related to the knowledge and secrets of the "Wilaya".

Everyone benefits from those sciences according to his talent. "**And your Lord inspired the bee: "Set up hives in the mountains, and in the trees, and in what they construct (68) Then eat of all the fruits, and go along the pathways of your Lord, with precision. From their bellies emerges a fluid of diverse colors, containing healing for the people. Surely in this is a sign for people who reflect**"[2] (An-Nahl:64-54). In the inner interpretation of the Holy Quran of the above verse, Imam Sadiq (A) said: "We, Ahl al-Bayt, are the bees, and the mountains are our Shias, and the trees are of believing women".

Everyone will benefit from every type of knowledge according to their talent. It is not like that everyone can drink from every river in Heaven. Some of these drinks have manifestations that no one except the Awliya of God can receive unless they are lowered

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- [1] لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ.
- [2] وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (٦٩)

from their rank and mixed with another drink. So, by drinking each of these rivers, people will receive manifestations and knowledge that cause different visions and intuitions. “**They will be served therein with a cup whose flavor is Zanjabeel**”[1] (Al-Insan:17). “**But the righteous will drink from a cup whose mixture is aroma**”[2] (Al-Insan:5).

Water is the origin of life

Allameh Hassanzadeh said: *"In worldly life, water is the appearance of knowledge and the place of life that keeps everything alive. The life of souls depends on knowledge, as the life of bodies depends on water. "**God sends down water from the sky, with which He revives the earth after its death**"[3] (An-Nahl:65). And there is nothing except that it is alive because God said: "**Praising Him are the seven heavens and the earth, and everyone in them. There is not a thing that does not glorify Him with praise, but you do not understand their praises**"[4] (Al-Isra:44). And their life is from water. "**And We made from water every living thing**" (Al-Anbiya:30).*

Some of the ancients said that the first element or the first issue is water, and this statement is accurate. There is a narration from infallible Ahl al-Bayt (This is also called the whole Intellect, Nafas-e-Rahmani, Light of Prophet Muhammad (S), Truth of Prophet Muhammad (S)). It is this water that is sustenance other than Allah"[A].

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[1] - وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

[2] - إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

[3] - وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

[4] - تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ

All things are alive, but they are invisible to the eyes of the people. There is a debate in mysticism that says that God's divine Name, "**Al-Hay**" (The living), flows in all worlds, and all creatures are manifestations of God's holy Name, "**Al-Hay**". All creatures glorify Him.

Allameh Hassanzadeh: *"Water descends from the colorless, pure, sweet, and pleasant sky; after that, it takes color and taste from the rivers, soils, and regions and changes into various states. Water is a source of life, and it is effective in perfecting them. Think about what Amir Al-Mu'minin Ali (A) said: "Know that every action is a plant, every plant needs water, and waters are different, so if the water is pure, the tree and its fruit are sweet and pleasant, and if the water is salty and bitter, the tree and its fruit are bitter and unpleasant"* [B].

We have already discussed that knowledge is given to us from the upper world and reaches our existential channel. If our existential channel is clean, pure water flows in our being. And if the channel of our Existence is impure, the color and taste of the water will change, and it will flow through us.

"Irrigated with the same water. We make some taste better than others"[1] *(Ar-Ra'd"4).* ***"We sent down water"***[2] *(Luqman:10). Ibn Abbas, who was one of the companions of Amir Al-Mu'minin Ali (A), interpreted water in the verse of the Quran as knowledge. Knowledge revives human souls from the death of ignorance and is the reason for the life of spirits, just as water is the reason for the life of living things. In many of our narratives, our Imams interpret water as knowledge.* ***"Had they kept true to the Path, We would have given them plenty water to drink"***[3] *(Al-Jinn:16).*

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[1] يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ

[2] وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً

[3] وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا

*Imam Sadiq (A), in the interpretation of this verse of the Holy Quran, said: "We gave them a lot of knowledge, and they learned from the Imams". Imam Baqir (A) said that "**they kept true to the Path**"; that is, if they had persevered with the guardianship of Amir Al-Mu'minin Ali (A) and his Awliya and executors and also obeyed their commands and prohibitions, we would have given them plenty of water to drink, which means that we would have watered them with faith* ^{B}.

Another hadith says that God loves a continuous good action, even if it is little. We must persevere in knowledge and practice so that God's blessings come. For example, if a fan rotates once and stops, it does not produce wind but must constantly turn to make wind.

Amir Al-Mu'minin Ali (A) said about "Aal-e-Muhammad(S)" (the family of Muhammad) that they are the life of knowledge and the death of ignorance ^{B}.

It means that the life of knowledge and the death of ignorance is due to them. Knowledge is alive because of them. Someone asked Imam Sadiq (A) who is "Aal-e-Muhammad". Imam (A) replied: You Shia's are "Aal-e-Muhammad (S)".

Ibn Arabi said: "For each of our senses, there is a knowledge of intuition and vision that is specific to it. All of them are from the same source but differ according to the different senses. Like water, which is a truth, but its taste changes because it passes through different lands where it flows; some are sweet, some are bitter, and some are salty" ^{B}.

While in all these situations, it is water that has not changed from its true nature but has become different tastes. Esoteric and intuition knowledge are not gainable, but they are God's given mercy. It means that a person may reach a stage where his inner eyes, ears, touch, taste, and smell are opened, and he can see, hear, taste, touch, and smell things others cannot. The narration says that the people of Paradise who drink wine enjoy it with all their being. The fact is that the truth degrades when a person perceives it with the eyes, ears, or other senses; it is different from understanding the truth with all its essence.

Allameh Qaysari said: Ibn Arabi interpreted the divine intuition and vision as sweet and pleasant water because sweet water irrigates its drinker and quenches thirst, and makes the owner of the intuition comfortable, but Ibn Arabi interpreted intellectual and reasoning knowledge as salty and bitter water that the salty water of thirst does not disappear from a person but increases. Also, rational and reasoning sciences do not eliminate doubts, but the more arguments are made, the stronger the doubt becomes [B]*. It is one in reality as water is one. God says:* ***"Irrigated with the same water. We make some taste better than others"*** *(Ar-Ra'd"4). Knowledge is likened to water because it is the cause of the life of souls, just as water is the cause of the life of material creatures, and for this reason, water is interpreted as knowledge. Ibn Abbas interpreted water in the following verse as knowledge,* ***"And We sent down water from the sky"*** [B]

Ibn Arabi said to Fakhr Al-Razi, a Sunni scholar, that Someone saw that you were crying. He asked you the reason. You replied: "For 25 years, I believed in a subject but just now found out that it was not true. My cry is that maybe all my beliefs and knowledge are wrong". Ibn Arabi told him that thinking and reasoning have this characteristic, and you will not rest until you reach the intuition level. Thought and reasoning are like saltwater; whatever you drink does not quench your thirst.

One example of a level of Certainty is when a person observes smoke from a distance and believes that there is fire (Knowledge certainty). In the upper level, a person goes forward and sees the fire and is convinced that it is fire (Seeing Certainty). At this stage, the effect of egoism still remains; that is, the Certainty has not yet been perfected, and finally, at a higher stage, the egoism disappears, and the person himself catches fire and reaches complete Certainty.

The critical point is that perceiving immaterial facts is impossible except through intuition. The truths that do not have parts and are beyond the material world can only be defined through attributes and properties, and their essence cannot be expressed otherwise. Even many material things must be tasted by ourselves to understand. For example, the taste of chicken or the taste of salt and saltiness, we must taste them ourselves to understand them.

No matter how much others explain and define them for us, it is still impossible to understand. These are material examples, and the understanding of immaterial truths and metaphysical worlds is higher than this example.

Mysticism and Philosophy

Allameh Hassanzadeh: *"The truth is that mysticism and philosophy are not separate from each other, and humans must be on the perfection journey of the middle nation and walk on the straight path. Humans must look with both eyes of knowledge and action and with both powers of vision and action and move forward. However, the ranks and authority of some knowledge over others cannot be denied. In fact, the true philosopher and the mystic do not differ in the ways of understanding knowledge, and both groups recognize intellectual and intuitive knowledge. Rather, we mentioned earlier that the Quran, mysticism, and philosophy are not separate, and the perfect human being is the same as the Quran, mysticism, and philosophy"* [B].

Allameh Qaisari said: "Immaterial truths cannot be described except with their characteristics, accessories, and effects" [B].

Mulla Sadra said: "There is no way to know non-material existences except by their accessories or by divine intuitions and visions" ^{B}.

Avicenna said: "Knowledge of immaterial facts that come to the mind must be through their effects and accessories" ^{B}.

"Praising Him are the seven heavens and the earth, and everyone in them. There is not a thing that does not glorify Him with praise, but you do not understand their praises"[1] (Al-Isra:44).

Mulla Sadra said: "Thank God that I understand it with the philosophy and reasoning".

Ibn Arabi said: "Thank God, we have seen it through divine vision and intuition in addition to faith". That is, mystics and philosophers reached the Quran with their intuition and reasoning.

Everything is a glorification of God, and creatures are the appearance of God's glorification. Glorifying God means knowing and purifying God from the defects in creatures (From any defect that is in our mind and whether we understand it or not). Every object glorifies God according to its understanding.

Many perfections are imperfections for the Almighty God, and the one who glorifies God is actually purifying his opinion. Because everyone believes in God, God in their minds must be purified and become according to reality. When man glorifies God by glorifying all creatures, he has become a true glorifier. God should be purified for all defections.

Amir Al-Mu'minin Ali (A) said: "Whatever you imagine about God, God is against that" because our imaginations are our creations, not God. So, everything that is in our minds is a manifestation of God.

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[1] تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Mulla Sadra said: "The knowledge of God is possible through intuition[1] *(or annihilation in God*[2]*). Avicenna said: "The First (God) has no opposite, no similarity, no Genus*[3]*, no Differentia*[4]*, no limit, and no pointing to Him except with intellectual insight*[5] *(intuition)"* [B].

It is important to know that we cannot point to God materially or by thinking. When we refer to God and say that He is God, we have limited God at once; while God has no limit, even a rational reference cannot be made to Him. All are manifestations of The Truth, so God cannot be limited at one level. This point is a chapter of true Quranic monotheism.

There was a guy who had not been to a jungle before; he asked someone to get him to a real jungle. When he arrived in the jungle, he was telling his tour guide that these trees do not allow him to see the jungle!! Everything is Existence, and Existence is the Truth (God).

Anything that has Existence has God. Every Existence belongs to Allah. "**To God belong the East and the West. Whichever way you turn, there is God's face**"[6] (Al-Baqara:115). "**We send the fertilizing winds and send down water from the sky**"[7] (Al-Hijr:22). It is God who gives life; it is God who makes creatures die; it is God who makes people laugh; it is God who makes people cry. "**Say: 'O mankind, I am the Messenger of God to you all, of Him to whom belongs the kingdom of the heavens and of the earth. There is no god but He. He gives life and makes to die**"[1] (Al-A'raf:158). "**And that it is He who makes to laugh, and that makes to weep, (43) and that it is He who makes to die, and that makes to live, (44)**"[2] (An-Najm:43-44).

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[1] شهود
[2] فنا فی الله
[3] جنس
[4] فصل
[5] العرفان العقلی
[6] وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ
[7] وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً

Prophet Muhammad (S) said: "Do not curse the world (times) because it is God". Creatures are manifestations of God. We are used to seeing things; we have to get out of this superficial seeing and think that we have not seen anything and that it is the first time we are seeing them. We have to look at the light, stones, flowers, plants, people, trees, sky, clouds, stars, animals, fish, and other creatures as we see them for the first time.

We must think carefully about how all beings were created. "**What, do they not consider how the camel was created, (17) how heaven was lifted up, (18) how the mountains were hoisted, (19) how the earth was outstretched?**"[3] (Al-Ghashiya:17-20). "**To all—these and those—We extend from the gifts of your Lord. The gifts of your Lord are not restricted. (20) See how We have favored some of them over others, yet the Hereafter is greater in ranks and greater in favors**"[4] (Al-Isra:20-21).

God is everywhere; there is no need to give a reason for God's Existence. He is apparent as He is hidden. "**Is there any doubt**

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[1] قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

[2] وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ (٤٣) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤)

[3] أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (١٨) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (٢٠)

[4] كُلًّا نُّمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (٢٠) انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

about God, Maker of the heavens and the earth?"[1] (Ibrahim:10). Satan has so much control over people; he says that if you say there is a God, you must provide evidence, and you must see God with your own eyes. God Almighty has appeared in all things; wherever you turn, you see God's face.

God has no limit. God is complete, and there is no place without Him. We are drowned in God, but we are looking for God like a fish looking for water in the sea. God is the light of the heavens and earth. He is with us wherever we are. "**And He is with you wherever you may be**"[2] (Al-Hadid:4). "**We created the human being, and We know what his soul whispers to him. We are nearer to him than his jugular vein**"[3] (Qaf:16). The Existence of us who stand up to him is God.

Knowledge of God is not possible through the intellect, and the only way is through divine visions and intuition, and you cannot reach this position with intellectual thoughts. However, philosophers say that things are acceptable only for philosophical reasons.

Allameh Hassanzadeh: *"The truth is what the Quran and the Guardians of our religion said: a subject between a mystic and a philosopher. "**And they say, None will enter Heaven unless he is a Jew or a Christian. These are their wishes. Say, Produce your proof if you are truthful**"*[4] *(Al-Baqara:111).*

Imam Sadiq (A) said: A scholar came to Amir al-Mu'minin Ali (A) and said, O Leader of the believers: Have you seen your Lord while worshiping Him! He said: Woe to you! I am not the one to

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[1] أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ

[2] وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

[3] وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

[4] وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ

worship a Lord whom I have not seen; he said: How did you see him? He said: "Woe to you; people do not see Him with eyes, but the hearts see Him with the truths of faith". In Dua Arafa: "Is there an appearance for someone other than you that wants to show you?" [B].

It is like the discussion of Determinism Or Free Will. (Determinism means that all beings are forced under God's will; that is, if we speak, God has forced us, it is like a pen in the hand of a writer, and when we pray, God has forced us and the sin we commit, God has forced us. The question is: If this is the case, why does God take some to Heaven and some to Hell? Believers answer this theory by saying God doesn't need to be just. Therefore, in the Shia, justice is one of the principles of religion, that God is not unjust. "Devolution or Free will" is the opposite of determinism; that is, God created the creatures and sat somewhere, and they have full authority, like building and builder. In the end, He will take people to Heaven or Hell according to their actions.

Determinism or Free Will

According to Shia doctrines inspired by their Imams, the answer is that it is neither determinism nor free will, but it is somewhere in between. Our Imams did not say that determinism and free will are correct, but they said both are false. They also did not say that some parts are determinism and some are free will; God wanted some, and we wanted some because this is "Shirk"[1] (idolatry-associate anything with God). Instead, they said that there is no determinism and there is no full delegation, and it is a matter between them).

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[1] - شرک

The topic of determinism and free will is a discussion regarding the relationship between the creator and the creature. There are three opinions as follows:

1- Some people believe that we have no will of our own. We do not have a will; we think we have done some actions, but in reality, God does it. They do not accept the cause and effect and deny human free will. If we ask them If God wanted us to obey and we had no choice, why does he take us to Heaven, or if God wanted us to sin, why does He take us to Hell? They reply God does whatever He wants, and He does not need to be just.

2- On the other hand, some people believe in the delegation or full independent free will, who say that God created this world and went aside and left it to them to do things based on full free will until they reach the Day of Judgment. God has no interference and leaves it to the people. Interestingly enough, they are trying to purify God from sins with this belief.

3- The truth is what Shia 12 Imams say: It is not compulsion, and it is not full delegation and free will, but it is something between these two. Power belongs to God, but actions are attributed to us.

Following narrations are some of the key traditions that discuss this topic. First, we translate and then explain them in more detail.

Narration 1 at Chapter Determinism and Free Will – Usul Kafi Book

Amir Al-Mu'minin Ali (A) was sitting in Kufa (Iraq) after returning from the battle of Safin. An old man came and asked a question: O Amir Al-Mu'minin tell me whether our fight with enemies was by God's will?

Imam replied: Yes, you did not climb any hill and did not fall into any valley, except by God's will. Old man questioned, O Amir al-Mu'minin, should I attribute the suffering I suffered in this way to God? (Meaning, because my departure was due to God's will, I will not have a reward). Imam replied: No, I swear by God that God has given you a great reward for going, staying, and returning from there; you were not forced into any of your actions. The old man questioned, how is it possible that we were not forced in any of the situations, even though our fight with our enemy was by God's will?

Imam replied, do not think that your destiny was certain and so necessary (so that you did not have the desire and your fighting was not done by your desire) if this was the case, the reward, the punishment, the command, the prohibition was useless (because in that case man is like a machine, and reward and punishment of the machine is useless). In this situation, there is no point in promising and warning a man. The sinner deserves to be rebuked, and the virtuous is the one who deserves praise. The virtuous deserve more reward than the sinner.

This is the word of the idolatrous and the enemies of God, and the supporters of Satan and Ghadryon (determinism). God Almighty has commanded (not with compulsion) and forbade to warn (so that people understand and do not sin) and has given a very big reward for a small action. Disobedience to God is not to overcome Him, and obedience to God is not forcefully. He did not give the people full authority (as the people of delegates or tafviz say), and He did not create the heavens, the earth, and the space in vain, and He did not send the prophets as warner without reason; this is the belief of the disbelievers.

The old man whose heart was untied, and his face was full of happiness, composed a poem with this theme and said: You are the Imam who, with his love and obedience, we seek God's blessing. You clarified the part of the religion that was unclear to us. God bless you for this.

"It is He who created you, and among you is the disbeliever, and among you is the believer" (At-Taqhabun:2). So, disbelief and faith belong to us because the Quran says: God created you and you are a disbeliever and a believer.

Narration 2 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Sadiq (A) said: "Whoever believes that God commands people to immorality and ugliness has lied to God, and whoever believes that good and bad deeds fully belong to people has lied to God (full independent free will)". God's actions are based on wisdom.

Narration 3 at Chapter Determinism and Free Will – Usul Kafi Book

Washa said I asked Imam Reza (A): "Has God left the work to the servants themselves? He said: God is dominant. I asked again: So, he has forced them to sin? He said: God is more just and wise than this".

Narration 4 at Chapter Determinism and Free Will – Usul Kafi Book

Yunis ibn Abd al-Rahman said: Imam Reza (A) said to me: "Do not believe in the beliefs of Qadriyah (the people of delegation - full independent free will) because Qadriyah people do not believe in the words of the people of Paradise, nor the words of the people of Hell, nor in the words of Satan because the people of Paradise say: "And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth." And they will be called, **"This is Paradise, which you have been made to inherit for what you used to do"** (Al-A'raf:43)**. People of Hell say: "They will say, "Our Lord, our wretchedness overcame us, and we were a people astray** (Al-Mu'minin:106)**. And Satan said, "[Satan] said, "My Lord,**

because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all" (Al-Hijr:39). (These three groups refer good and evil to God, but Qadriyah attributed actions to themselves). (Narration continued) ...

Narration 5 at Chapter Determinism and Free Will – Usul Kafi Book

Imam al-Sadiq (A) said: "Indeed, God created the people and knew which way they were going; and commanded them and forbade them. Whatever He ordered, He left a way for them not to do it (so that they did it of their own free will and they are not forced). It is with God's permission that people are doing and not doing actions".

Narration 6 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Sadiq (A) narrated from Prophet Muhammad (S): "Whoever believes that God commands ugliness has lied to God and whoever believes that good and evil is against the will of God, has expelled God from his kingdom. Whoever believes that sins performed without God's power, he lied to God, and whoever lies to God, will be punished".

Narration 7 at Chapter Determinism and Free Will – Usul Kafi Book

Ismail ibn Jabir narrated: "A man was sitting in the mosque of Medina and was talking about "Qadr" (determinism) and the people were listening to him carefully. I said: "I have a question for you". He replied: "ask your question". I said: "Is there anything that can happen without God's will?". He thought for a very long time and then raised his head towards me and said, "If I say, it is possible that something might happen that God did not want, God is defeated (Meaning someone overcame God's will and did something against God's will)." But if I say no, everything happens according to God's will then I attributed sins to God and made creatures innocent.

Ismail says: I described my conversation with that person to Imam Sadiq (A). Imam replied: "He thought in his benefit, if he said otherwise (and he gave a definite answer based on his opinion) he would perish".

If he attributed sins to God, he would attribute oppression to God, and If he said that something would happen without God's will, he limited God's kingdom and power.

Narration 8 at Chapter Determinism and Free Will – Usul Kafi Book

A man says: "I said to Imam Sadiq (A): Has God forced humans to sin?" Imam replied: "No". I said: "So, God left the work to them?". Imam replied: "No". I said: "Then what is the truth?". Imam replied: "It is a blessing from your Lord between these two topics".

Narration 9 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Baqir and Imam Sadiq (A) said: "God is more merciful to His creatures than to force them to sin and then punish them for it and God is dominant ("Aziz"), so nothing happens if he does not want it to happen. The narrator says: "The two Imams were asked: Is there a third case between determinism and free will? Imams replied: "Yes, it is a case bigger than the sky to the earth (Meaning Monotheism).

Narration 10 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Sadiq (A) was asked about determinism and free will. Imam replied: "It is not determinism, and it is not free will, the truth is that it is something between these two which only a knower (Imam) knows it or someone who was taught by the knower (Imam).

Narration 11 at Chapter Determinism and Free Will – Usul Kafi Book

The Narrator said that a man asked Imam Sadiq (A): "Does God force his servants to sin? Imam replied: God is more just than forcing them to sin and then punishing them for it. The man asked, Does God leave the full authority to them? Imam replied that if that was the case, then God would not give orders and prohibitions. The man asked again: So, is there another case between the two? Imam replied: Yes, wider than Heaven and earth".

Narration 12 at Chapter Determinism and Free Will – Usul Kafi Book

Ahmad ibn Muhammad narrated: I asked Imam Reza (A) that some of our companions believe in determinism, and some believe in free will. Imam replied, write this sentence:

"In the name of God, the Most Merciful, the Most Compassionate, Ali Ibn al-Hussian (Imam Sajjad (A)) said: God Almighty said: "O son of Adam, you want with my want (Meaning you have free will because I want you to have free will). By my strength, you can worship, and with my blessing, you disobey Me. I made you hearer and seer. Every good that comes to you is from Me, and every evil that comes to you is from you because I deserve that your good be attributed to Me more than you and you deserve more than Me to your evil. This is because I will not be held accountable for what I do, but people will be held accountable". Then Imam said: I replied to whatever you asked me".

Narration 13 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Sadiq (A) said, "Neither determinism nor free will is right but it is a topic between these two things. The narrator asked, what is the topic between these two cases? Imam Replied, "It is like seeing a man engaged in sin and you forbid him. He doesn't accept it and you will leave him, and he will commit that sin. Since he did not accept your order and you left him, it should not be said that you ordered him to sin".

Narration 14 at Chapter Determinism and Free Will – Usul Kafi Book

Imam Sadiq (A) said: "God is nobler than obliging people to what they are not capable of, and God is more powerful than something that happens in his realm of domination that He did not want".

Explanation of the above Hadiths

In the Islamic world, this topic is one of the primary points of discussion. The question was: Are our actions our will or God's will? Some people have said that it is God's will, and some people have said that God created us and sat aside and delegated full independent decisions to us.

There would be key questions here, for example: If God forces us to do things and no one has the authority to sin, then why do we go to Hell and will be punished if we sinned? They replied that God does not have to be just!! He can do whatever He wants. But in the verse of the Holy Quran, we have: "**Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants**" (Fussilat:46).

The principles of the Shia religion are: 1- monotheism, 2- justice, 3- prophecies, 4- Imamat, and 5- Resurrection. One of the principles of Shia is that God is just. This is to separate Shia from the people who believe that humans do not have free will.

In Shia narrations, the completely independent free will of humans is also rejected. Imam Baqir said to the people who believed in the full independent free will of a human that recite

Surah Al-Hamd until they reached "Iyak Na'bud and Iyak Nasta'in" ("**It is You we worship, and You we ask for help**" (Al-Hamd:5)). Imam asked them if God's will and help are not going to be effective then why do we ask for help in this verse?

The discussion of determinism and free will is one of the secrets. God does not force humans to sin, but also humans cannot do whatever they want against God's will. Imam said: it is not determinism, and it is not free will completely. It is something between these two. The following are three keys that need to be understood deeply for this topic.

1- **Power is absolutely from God, but actions are attributed to us.** (بحول الله و قوَته اقَوم و اقَعد) It is with **God's power** that **"I"** stand up and **"I"** sit down. God's power for a human becomes sin, and for another one becomes a good deed. Without God's power and will, nothing happens. Power is from God, but actions are attributed to us. Power appears in people, and their actions make Heaven and Hell. God does not take anyone to Heaven and Hell. And God does not force anyone to do anything; everyone does everything on their own. People sin by the power of God. All things are by the power of God. Satan also deceives with the power of God, and he is not independent of God, and he is not in front of God, but he deceives with the permission of God.
2- **The known is the basis and foundation of knowledge.** This is related to God's knowledge. Does God know who is a good person or not? Yes, He knows. Does God know the destiny of people? Yes, He does. If He knows this person will be bad, can the person be good? No, When God knows this person is bad, he can no longer be good. If he becomes good, God's knowledge will change, which is not possible. Because this person goes to Hell, God knows,

not since God knows that person goes to Hell. The known thing is the basis for knowledge, not the other way around. **This person does not want to, not that he cannot**. It is the cause of his actions that he goes to Hell, and God knows this.

3- **When People say whether to do this or not, it is the reason that they have free will.**

God said: It is with my will what you want. Do not think you are independent in your destiny; you are not independent in your power; the sinners sin by the power of God.

With God's power, we worship. Our senses and perceptions are not independent. If they were independent and fully belonged to us, we should be able to keep and maintain them. How ugly it is that God has given these gifts to us, and we disobey God with them. Our good deed belongs to God, and the ugly deed belongs to our souls. Every action that man does goes back to the man himself.

We must not hold God accountable for our sins like what Satan said in the following verse.

"[Satan] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all" (Al-Hijr:39).

We must be polite and ask forgiveness for our sins and say I was wrong; O God please forgive me, like what Adam and Eve said in the following verse.

"They said, Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'raf:23).

God's action is not questioned because God is the legislator. God is the law itself. The law itself cannot be questioned, but people are questioned for their actions.

Let's continue with the discussion of mysticism and philosophy.

Rumi (mystic) in a poem said:

"The foot of philosophy is wooden, and the wooden foot is very fragile"^{B}.

Allameh Hassanzadeh: *"Whoever wants to fight with philosophy must bring proof, in which getting the reason is philosophy itself. It means we cannot go into a philosophical war with philosophy. The question is whether the lack of trust in philosophy should be accepted with a reason or without reason. If it should be accepted with reason, then this becomes philosophy itself, but if we accept it without reason, it is unreasonable and unreliable".*

Ibn Fanari has given 20 reasons why philosophy and rational reasoning cannot be relied upon. He should have realized that his reasons were proof of the correctness of philosophy and logic. Many jurists do not accept philosophy, mysticism, and even logic.

Allameh Hassanzadeh: *"Although no knowledge is as highly valuable as true Islamic mysticism, the one who is not mystic has neither this world nor the hereafter. But it is right that learning should be looked at with both eyes of philosophy and mysticism because man cannot be without logic and argument. We find correct content in philosophy books that agree with mystical texts and teachings. The Holy Quran says: "**Invite to the way of your Lord with wisdom and good advice and debate with them in the most dignified manner. Your Lord is aware of those who stray from His path, and He is aware of those who are guided**"[1] (An-Nahl:125)"* ^{B}.

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[1] ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Qazi Nurullah said: "Certainty about Truth is possible in two ways: through reasoning, which is called philosophy, or through perfection, which is called mysticism. Although both groups are truly wise, the mystics reached perfection due to the divine gift and received knowledge from God. " ***Then they came upon a servant of Ours, whom We had blessed with mercy from Us, and had taught him knowledge from Our Own*** *" (Al-Kahf:65). And therefore, there are fewer illusions and doubts in their way, and they are in a higher rank than the philosophers, and they will inherit the teachings of the prophets, but in the end, both groups of true mystics and philosophers will meet. "* ***And unto Him, the whole affair shall be brought back*** *"[1] (Hud:123). Abusa'id Abolkhayr (Great mystic) met Avicenna (Great Philosopher), and they talked to each other for three days behind closed doors. People asked Abusa'id: "What do you think about Avicenna?". Abusa'id said: "Whatever we see, he knows". People also asked Avicenna about Abusa'id, and he replied: "Whatever we know, he sees". Aristotle said: "Common discussions (philosophy terms) are like a ladder to reach the desired goal. Anyone who wants to achieve the true goal must find a different nature for his soul". Divine Plato said: "A thousand issues became clear to me while I have no reason for them". Therefore, philosophers without hadiths and verses of the Quran have no say in the Resurrection. Mulla Sadra (A great philosopher) used many verses of the Holy Quran and hadiths to prove the Resurrection. Avicenna says about the authorities of mystics, the one who wants to know them must go through the steps to be one of the people of divine vision and intuition, not of the people of words. To be of those who reach the truth, not the listeners of the works" [B].*

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[1] وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

Ibn Arabi(Great Islamic mystic), in his Fusus book, said: "Trinity is the basis of conclusion in spirituality, just as it is the basis of conclusion in creation. Trinity in spirituality is the reason for small, middle, and great causes". That is, an argument based on which a correct conclusion can be drawn should include three parts: a minor reason, a major reason, and a middle reason. For example: "Jack is a human being (Minor), and every human being is a thinker (Major), So Jack is a thinker (conclusion)" [B].

Each introduction has its own result. For example, a philosophical conclusion cannot be obtained with a mathematical introduction, or a mathematical conclusion cannot be obtained with a literary introduction. Everything has its own result both in this world and the hereafter.

Ibn Arabi also said: "The first odd number is three" (The mystics do not consider one as one of the numbers because number means counting, and the numbers are emergences of one, and counting comes from one, so the first odd number becomes three).

Abu Hamid Mohammad Esfahani, who is one of the prominent mystics, has used wise reasons to prove the originality of Existence and personal unity of Existence in the book "Rules of Tawhid (monotheism)". Mulla Sadra said, "Don't think with your small mind that the intentions of true mystics, their terms, and words, which are mysterious, are devoid of proof".

Allameh Hassanzadeh: *"Rejecting intellectual knowledge, the invalidity of rational arguments, and separating divine religion and philosophy is a great injustice. On the other hand, not distinguishing make a livelihood ("Irtizaq") from above and below is equally problematic. Humans can never be without logic and proof, just as they cannot be without revelation and prophets. So, if mystics want to reject one of the philosophical content, they must reject it with a reason, and the reasoning is philosophy. Protest and reasoning, which are classified into three forms: argument,* *speech, and good debate, are the foundations of human intellect development. As the Holy Quran mentions: "****Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner****" (An-Nahl:125)"*[1]" [B] .

Everything in Heaven is the manifestation of intellectual truths

The four heavenly rivers in descending path are: water, milk, wine, and honey, and there are four types of knowledge in ascending path. "**These examples—We put them forward to the people, but none grasps them except the learned**" (Al-Ankabut:43).

Allameh Hassanzadeh: *"Khajeh Tusi said: "Four rivers in descending viewpoints are water, milk, honey, and wine. They are different types of knowledge in inner interpretation"* [C]. *"The reward and punishment in Heaven are proportional to the action; Hell is the sins that appear in the Hereafter, and Heaven is the good deeds that appear in the Hereafter. For further reading, refer to the embodiment of actions in the treatise on the unity of perceived and perceiver"* [D].

"The soul's food is knowledge, and that knowledge is the authorities and degrees, which is actually its Heaven. It is even higher than Heaven as people find Heaven's creator. In one interpretation, it is higher than Heaven because he has found the creator of Heaven. If the soul is deprived of the food of knowledge,

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[1] - ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ

it will inevitably be filled with worldly ornaments, which is its Hell" [E].

If the knowledge of man is close to the knowledge of a perfect man, the ranks will be closer to the perfect man. The prayer must be the ascension of the believer, and if someone is worshipful and does not have the knowledge, there is no promotion at the spiritual level.

Mula Faiz Kashani narrated that God said: "The one who seeks Me finds Me, the one who finds Me knows Me, the one who is devoted for Me loves Me, the one who loved Me, I also love him, the one whom I loved, he will die, and the person who died for Me, the price of his blood is obligatory on Me, and the person whose blood's price is obligatory on Me, so I am the price of his blood"[1]. So, martyrdom is reaching this position. O God, who can taste the sweetness of your love and want other than you? O God, Who can taste the sweetness of your accompany and want other than you? If Heaven is beautiful, the creator of Heaven is in the utmost beauty. If a mother's love for his child is a lot, God, who gave the love to a mother, is of the utmost beauty. When a child makes a mistake and goes away from his mother, his mother always thinks of him and prays that he will return to her soon. Now, can we imagine God's kindness to His sinful servant?

Mulla Rumi, in a poem, said:

The death of each one, my son, is the same color as himself. The mirror show indeed the same color as the face.

O one who is afraid of death and running away, know that you are afraid of yourself and running away, so be alert.

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[1] - مَن طَلَبَنی، وَجَدَنی و مَن وَجَدَنی، عَرَفَنی و مَن عَرَفَنی، أحَبَّنی و مَن أحَبَّنی، عَشِقَنی و مَن عَشِقَنی، عَشِقتُهُ. و مَن عَشِقتُهُ، قَتَلتُهُ و مَن قَتَلتُهُ، فَعَلَیَّ دِیَتُهُ و مَن عَلَیَّ دِیَتُهُ، فأنا دِیَتُهُ

Your face is ugly, not the face of death; your soul is like a tree, and death is like a leaf. ^{E}

So, death is nothing but facing ourselves and seeing what we have gained in ourselves. If you have a love of Ahl al-Bayt, you will see it, and if you have enmity with them, you will see them. Izrael, the angel of death, is beautiful for believers and ugly for unbelievers.

Prophet Ibrahim (A) once saw a beautiful young man in his house; he asked him who are you? The young man said, I came with the permission of the house's owner, and I am Izrael. Prophet Ibrahim (A) asked: How do you appear when you want to take the life of a believer? Izrael appeared as a wonderful young man.

Prophet Ibrahim (A) said, "If a believer is patient in obedience and adversity throughout his life, and seeing you is his only reward, it will be enough for him." And he asked again, how do you take the lives of unbelievers? A scary black person appeared with very terrible eyes, and Prophet Ibrahim (A) fainted. After regaining consciousness, he said that if the punishment for an unbeliever is to see you, it will be enough for him.

Amir Al-Mu'minin Ali (A) said: "Born to die and built to destroy". **"The keepers thereof will ask them: came there not Unto you a warner? (8) They will say: yea! surely there came a warner Unto us, but we belied, and said: God hath not sent down aught, are naught but in a great error"**[1] (Al-Mulk:9).

Imam Sajjad (A) said: "Death, For a believer, is like removing dirty and lice-filled clothes, untying heavy shackles and chains, and transforming them into the most luxurious clothes, the most fragrant perfumes, the most luxurious compounds, and the most suitable homes. And for the disbeliever, it is like tearing off an elegant garment and transferring it from the favorite homes and turning it into the dirtiest and harshest clothes and the most terrible homes and the most significant punishment".

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[1] - سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨) قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Imam Baqir (A) said: "Death is a dream that comes to you every night, except that its duration is long and a person will not wake up from it until the Day of Judgment". Prophet Muhammad (S) said: "Know that whoever loves Ali, God will make the hardship of dying easy for them and will make their grave a garden from the gardens of Heaven. Imam Sadiq (A): "God Almighty says that He has not created anything like death, even though it is certain and there is no doubt about it, but people say that they doubt it like a doubt in which there is no certainty".

Allameh Hhassanzadeh: "The Holy Prophet (S): "There are 99 Names for God Almighty, one hundred and one less because God is an individual and loves each individual, and whoever enumerates (comprehends) them will enter heaven" E .

Some scholars believe "Ihsa"[1] in the above narration means enumerating, some people believe it means "reading and knowing the meaning," and some others believe it means "reading, knowing its meaning and attention to it". For example, One of God's Names is "**As-Sami'**"[2], Which means listener. He is the best listener (Asma' as-samiein[3]). One of God's Names is: "**Al-Hay**"[4], which means alive, and in one interpretation, it means who has knowledge and power.

Another narration from Prophet Muhammad (S) said: "There are 99 attributes for God Almighty. Whoever has any of them will enter heaven" E.

- [1] احصاء
- [2] السميع
- [3] اسمع السامعين
- [4] الحی

Discussion of God's Names is one of the sweet and pleasant topics in Islamic mysticism, and many books have been written about it (explanation of God's Names; Durud Abadi).

In Bahr al-Gharaib (p. 4): A hadith has been recorded from the best of creatures and the master of the Universe (Prophet Muhammad (S)), that "Allah Almighty has nine and ninety Names. Anyone who "Ihsa" them enter Paradise". Sheikh Burhan al-Din has stated in his commentary that "Ihsa" means numbering. Sayyid said that "Ihsa" is reading and knowing its meaning. And some scholars have said that "Ihsa" is reading, knowing its meaning, and paying attention" [E].

Amir Al-Mu'minin in Nahj Al-Balaqa said: "This is God's book through which you see (truths), and you speak with it, and you hear through it, a part of it speaks of another part (and consimilar verses are interpreted in the light of the firmly constructed) and some verses are witnesses of others (and they confirm each other).

"He it is who hath sent down unto thee the Book, wherein some verses are firmly constructed they are the mother of the Book: and others consimilar. But those in whose hearts is and deviation follow that which is consimilar therein, seeking discord and seeking to misinterpret the same whereas none knoweth the interpretation thereof a save Allah. And the firmly- grounded in knowledge Say: we believe therein, the whole is from our Lord. And none receiveth admonition save men of understanding"[1] (Aal-e-Imran:7).

Similarly, narrations from Infallible Imams (A) are witnesses of each other as Imam Sadiq (A) said: "Our hadiths relate to each other, so if you take them you will be guided and saved, and if you

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[1] - هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

leave them you will go astray and be destroyed, then take them and I will save you" ᴱ.

Allameh Hassanzadeh: *"So, the true meaning of "Ihsa" of God's Names is to have these attributes, Although naming them with words also has a special effect"* ᴱ.

Ibn Arabi, in his book, "Kashf Al-Ma'na Al-Asma' Al-Husna" (exploring the meaning of beautiful Names), explains how we can gain each of these attributes.

Imam Sadiq (A) said: "Visit each other, which will revive your hearts and remember our hadiths. Our narrations will make you kind to each other. If you follow them, you will be perfected and saved; if you leave them, you will go astray and perish. So, follow our hadiths, in which case I am the guarantor of your salvation".

Ayatollah Kashmiri said that a series of souls are created by worship and remembrance of believers. If you see someone with these attributes, do not bother him because names have unique developmental properties that will cause you trouble.

Sheikh Baha'i narrated that Imam Sadiq (A) said: "God will dominate him with 99 dragons. If one of them blows the earth, no plant will remain on the earth". Another narration with the same theme and the same specific number has been narrated by Prophet Muhammad (S)".

Some mystics said that they would not be surprised by the allocation of such a number; perhaps the number of these snakes is equal to the number of bad attributes such as pride, envy, hypocrisy, and other bad manners because they have branches and different types that turn into dragons and snakes in the Hereafter ᴱ.

Ninety-nine snakes are opposite to 99 divine morals. Since a man did not gain good morals, he acquired reprehensible traits instead. Reprehensible attributes in the embodiment of actions become the attributes of verminous animals, ghosts, and scary faces; as Khajeh said: There are four rivers for those in Hell and *four rivers for those in Heaven.* ***"And these similitudes! We propound them for mankind, and none understand them except men of knowledge"***[1] *(Al-Ankabut:43)* [E].

All praise is to God to the extent that He deserves it.

Chapter 17: Heaven and Hell Keepers [A] and the Return of People to their origin

Khajeh Nasir Tusi, in chapter 17 of the beginning and the end book, said, "In the first, humans were first given Existence, then consciousness and knowledge, then power, and then will. At first, they existed in the form of "Sulala"[2] (extract of clay), "Nutfa"[3] (A liquid produced in the body of men and women), "Alaqa"[4]

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[1] وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلاَّ الْعَالِمُونَ

[2] سلاله

[3] نطفه

(Cloth), "Muzqa"[1] (Lump), "Izaam"[2] (Bones), and "Lahm"[3] (Flesh), then they became alive and conscious. "**Has there come upon man a period of time when he was nothing to be mentioned?**"[4] (Al-Insan:1).

Man survives until his ability to move is revealed. And after some time, the ability to distinguish between ease and difficulty emerges. In the next stage, man became a lover of beneficial things and an enemy of harmful things.

Since Resurrection is a return to the first nature [B], these traits and characteristics should be discarded for humans, and the opposite of this order should happen. First of all, their will must be immersed in the absolute will of God [C] so that he is not left with any will. Since this whole being is subject to the will of the absolute one, everything that happens must be according to the will of God, and this is the degree of satisfaction, and the owner of his degree will always be in Heaven.

"**Therein they will have whatever they desire, and there is yet more with Us**"[5] (Qaf:35). That is why the stores of Heaven are called "Rizawan"[6] (Satisfactions) [D]. "**God promises the believers, men and women, gardens beneath which rivers flow, abiding therein forever, and fine homes in the Gardens of Eden. But God's pleasure (satisfaction) is even greater. That is the supreme achievement**"[7] (At-Tawba:72).

- [4]علقه
- [1]مضغه
- [2]عظام
- [3]لحم
- [4]هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا
- [5] هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ
- [6]رضوان
- [7] وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And after that, their power should be destroyed in the power of God Almighty so that they do not consider their power to be in any conflict with God's power, which is called the level of "Tawakul" (Putting Trust in God). "**Whoever relies on God—He will suffice him. God will accomplish His purpose. God has set a measure to all things**"[1] (At-Talaq:3). And after that, his knowledge must become perish in God's knowledge so that he does not know anything by himself. This level is called "Taslim"[2] (Submission).

After that, their Existence must become mortal in His Existence so that they are nothing by themselves, and this position belongs to "Ahl-e-Wahdat"[3] (the people of unity). "**These are some of the prophets God has blessed**"[4] (Maryam:58).

If the seekers do not follow the above path and go according to their desire, They will ask for different wills contrary to God's will. "**If the truth conformed to their desires, the heavens, the earth, and everyone in them would have gone to ruin**"[5] (Al-Mu'minun:71). "**A barrier will be placed between them and what they desire**"[6] (Saba:54). "**Is someone who pursues God's pleasure the same as someone who incurs God's wrath and his refuge is Hell—the miserable destination?**"[7] (Aal-i-Imran:162). Their place will be in Hell, and their store is called "Malik" E.

"**As for the sinners, they will be in the torment of Hell forever. (74) It will never be eased for them. In it, they will be**

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[1] وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

[2] تسلیم

[3] اهل وحدت

[4] أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

[5] وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

[6] وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

[7] أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

devastated. (75) We did them no injustice, but it was they who were the unjust. (76) And they will cry, "O Malek, let your Lord finish us off." He will say, You are staying (77)"[1] (Az-Zukhruf:73-77). Instead of the degree of "Tawakul" (Putting Trust in God), there is the degree of "Khuzlan"[2] (Failing) for them. "**If God supports you, there is none who can overcome you. But if He fails you, who is there to help you after Him? So, in God, let the believers put their trust**"[3] (Aal-i-Imran:160). Instead of the degree of "Taslim" (Submission), there is the degree of "Hawan"[4] (humiliate) for them. "**Whomever God humiliates, there is none to honor him**"[5] (Al-Hajj:18). "**And for the degree of unity, it will be the degree of curse for them**" (Al-Baqara:159).

Just as the loss of the power, knowledge, and Existence of the first group necessitated infinite power, inherent knowledge, and eternal Existence, "**That is the great attainment**"[6] (An-Nisa:13), the talent of the second group also necessitated endless inability and total ignorance, and eternal nothingness. "**That is the great disgrace**"[7] (At-Tawba:63).

Explanation

"**There is not a thing but with Us are its stores, and We send it down only in precise measure**" (Al-Hijr:21). In the material world, treasure and treasurer are separate, but in the immaterial world, they are one. For example, you are the keeper of knowledge, and the knowledge is within you. As we discussed before, knowledge is not something separate from you, but it is you. When we say Angel Gabriel is the bearer of revelation, it is not like that Angel Gabriel is one thing and revelation is another thing. It is the Gabriel essence that descends to the heart (immaterial) of the Prophet Muhammad (S).

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[1] - إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ (٧٤) لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ (٧٥) وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ (٧٦) وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ

[2] - خذلان

[3] - إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

[4] - هوان

[5] - وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ

[6] - ذَلِكَ الْفَوْزُ الْعَظِيمُ

[7] - ذَلِكَ الْخِزْيُ الْعَظِيمُ

The Holy Quran and Angel Gabriel in the upper level are one identity. Another example: One level of the bearer of the Holy Quran is the one who memorized it, but the highest level is the one who becomes a Quranic human being. Amir Al-Mu'minin Ali (A) said: "I am the speaking Quran".

Allameh Hassanzadeh: *"There are keepers for Heaven and Hell. God says, "**Those who disbelieved will be driven to Hell in throngs. Until, when they have reached it, and its gates are opened, its keepers will say to them, "Did not messengers from among you come to you, reciting to you the revelations of your Lord, and warning you of the meeting of this Day of yours?" They will say, "Yes, but the verdict of punishment is justified against the disbelievers." (71) It will be said, "Enter the gates of Hell, to abide therein eternally." How wretched is the destination of the arrogant (72) And those who feared their Lord will be led to Paradise in throngs. Until, when they have reached it, and its gates are opened, its keepers will say to them, "Peace be upon you, you have been good, so enter it, to abide therein eternally." (73) And they will say, "Praise be to God, who has fulfilled His promise to us, and made us inherit the land, enjoying Paradise as we please." How excellent is the reward of the workers. (74)*"**[1]

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[1] - وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ

(Az-Zummar:71-74)" The angel of Heaven is called "Rizwan" and the angel of Hell is called "Malik"." A

Heaven is not the place for arrogance. "**And We said to the angels, "Bow down to Adam." They bowed down, except for Satan. He refused, was arrogant, and was one of the disbelievers**"[1] (Al-Baqara:34). "**He said, Get down from it! It is not for you to act arrogantly in it. Get out! You are one of the lowly!**"[2] (Al-A'araf:13).

"**Has there come upon man a period of time when he was nothing to be mentioned?**" (Al-Insan:1). Khajeh said: "In the first, humans were first given existence, then consciousness and knowledge, then power, and then will".

Our father and Mom (Adam and Eve (A)) were descended from Heaven to earth. It is the situation of all of us; we have also traveled this path and have been given the Existence, knowledge, power, and will, which is our descending path. If we want to return to Heaven, we must return to our origin.

All problems are our desires. We like something and dislike something. If things happen based on our wishes, we will be happy; if they don't, we will be sad. God says, "**That you may not sorrow over what eludes you, nor exult over what He has given you. God does not love the proud snob**"[3] (Al-Hadid:23). A

رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (٧١) قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٧٢) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (٧٣) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ (٧٤)

[1] - وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

[2] - قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

[3] - لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ

person should not have desires and be satisfied with the will of God; that is, they should put God's will before their own because everything that happens is based on divine destiny, but if we put our desires before God's will, some things will be unfortunate for us. People who reach the position of satisfaction enjoy a pleasure that others cannot imagine.

First Nature and Return to it

Resurrection is a return to the first nature. Allameh Hassanzadeh: *"We should carefully understand the Resurrection meaning. The one who does not understand its meaning well and does not think about it has not reached anywhere in the knowledge of the Resurrection and will not get the secret of the following verse. "**To God, we belong, and to Him, we will return**"[1] (Al-Baqara:156). "**But none grasps them except the learned**"[2] (Al-Ankabut:43).*

In the 11th chapter of his book "Nafs", Mulla Sadra correctly states the honor of the knowledge of the Resurrection and the high rank of its understanding as follows: "The discussion of the Resurrection is a major pillar of Faith and the principle of wisdom and mysticism. This knowledge is one of the most complex knowledge, the most subtle, the noblest in dignity, the highest, and the most accurate. It is the most secret reason, except for those with vision who have a heart enlightened by the light of God, who are few guided ones among the past and future sages" [B].

Now we only see the causes and say, for example, this creature caused it to be like that, but on the Day of Judgment, we will

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كُلَّ مُخْتَالٍ فَخُورٍ.

[1] - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[2] - وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

understand the following verse well, "**The Day when no friend will avail a friend in any way, and they will not be helped**" (Ad-Dukhan:41). Instead of seeing the causes, we will see the Cause of the reasons, which was God. We will see that it was God who was influential.

Reaching the Truth of monotheism is the Resurrection of man. A true mystic's Resurrection is no different from other people. Mystic reaches the Resurrection sooner, but people must travel a long way for their Resurrection to arise.

Mystic's Resurrection will appear in this world. Each has a straight path that it returns to. "**There is not a creature, but He holds it by the forelock. My Lord is on a straight path**"[1] (Hud:56). So, all humans return to God. If people return to the Names of God's grace, they will return to Heaven; if they return to the Names of God's wrath, they will return to Hell. It is worth noting that Heaven is the manifestation of God's grace, and Hell is the manifestation of God's wrath. "**To God, we belong, and to Him, we will return**" (Al-Baqara:156).

All humans return to God, even unbelievers; some humans will go to Heaven and will have a pleasant eternal life, and some will go to Hell and will have eternal life with torment. For example, all American citizens return to their original country; some go to regions with good weather, and some go to the desert. Religion is the straight path of people. Here, we will discuss monotheism.

Monotheism

Other than God, there is no independent Existence, and they have no self-independence. Everyone needs God in the Essence of their Existence and in the manifestations, attributes, and acts of

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[1] - مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

Existence. For example, we create mental forms in our minds, and those mental forms remain as long as we pay attention to them; if we take our attention away from them for a moment, those mental forms cease to exist because they do not have independent Existence and their Existence is the same as the connection to us.

Those forms belong to us, and their Existence is nothing but the manifestation of our mind. Our mind has created and made them in that way, so they are not separate from our Existence. This example can be used to get closer to the meaning and also to understand better the relation between God and His creatures (Even though it is impossible to make an example for this).

Objects and creatures are not independent, but they have the same relationship with God that if God's attention is taken away from creatures for a moment, this world will not exist. God is "**Qayyum**"[1], which means that He is uprise by His Essence, and all creatures are uprise to Him. If this class and this world stand, it is because of God. It is God who has raised us moment by moment.

If God's grace is taken away momentarily, we will all be destroyed simultaneously. "**O people! It is you who are the poor, in need of God; while God is the Rich, the Praiseworthy**" (Fatir:15). Therefore, all the attributes related to the Existence of beings, such as knowledge, power, and will, are entirely dependent on God's grace. That is, because our Existence is entirely dependent on God's Existence, our actions are also subject to God's action; rather, our action is God's action.

Apart from God, we have no action because we have no power. Our power is His power, and our wish is His desire because our Existence is His Existence. Therefore, when a mystic reaches the stage where he sees all actions as God's actions and does not attribute actions to beings, he has reached the stage of monotheism in actions.

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[1] - القيوم

Now we consider beings as doers; for example, we say that Jack did this: the sun turning, the earth rotates, the moon rotates, but when a person reaches the stage of monotheism in actions, he sees that God does everything. It is God who is doing Godly actions. So, the action is the action of God. Prophet Abraham (A) said to the idolaters: "**He said, Do you worship what you carve? (95) When God created you, and what you manufacture?**"[1] (As-Saffat:95-96).

That is, our action is God's action. When a person reaches this level, he observes that there is no action except God, and it is God's action that appears in various manifestations. Therefore, he does not consider anything other than God in this world. Thus, the power of the mosquito is equal to the power of the greatest king in the world because the action is the action of God and no one else's action. This stage is called monotheism of actions. The one who knows the actions for the servants is not a monotheist; he does not worship the One God because he attributes the actions to the creatures, while there is no doer in the world other than God, and there is no independent being.

A human becomes unified when he considers the action to be from God. A poem says:

"O Wise, Hakim, if suffering occurs or comfort, do not attribute them to someone else; it is God who does it".

The universe is God's action. Therefore, there is no will left for the seeker. It is God who wills in the manifestations and moves them. "**He is the author (take care) of the righteous**"[2] (Al-A'araf:196). The righteous is the one who sees God's guardianship over him; God is his Awliya and owner of authority. At this stage, man sees the creatures and relates the action to God, but he has not yet reached the level of monotheism of attributes and Essence.

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[1] - قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (٩٥) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦)

[2] - وَهُوَ يَتَوَلَّى الصَّالِحِينَ

When the seeker sees all actions from God and passes the stage of monotheism of actions, he reaches the monotheism of Attributes and Names. It means he sees the Almighty God as the only alive, Knower, Powerful, and all the beautiful Names belong to God. Every knowledge in the world belongs to God. In this state, the seeker sees every attribute from God, does not see anyone as a partner in the attributes, and does not say that someone else has knowledge or power because he sees all the attributes from God. All creatures lose their attributes at this stage for the seeker.

After a seeker passes this stage, his monotheism is not complete. Monotheism, in Essence, is the highest level of monotheism, in which the seeker sees that there is no existence but God. Amir Al-Mu'minin Ali (A) received the dhikr "Ya Hu, Ya Man La Hu Illa Hu"[1] (O He, O who that there is no one but Him" from Prophet Khizr (A) in a dream before the battle of Badr. O one who has no identity and Existence other than Him. At this stage, the seeker does not attribute originality to things and sees that God has manifested in these forms and reaches a stage where he sees the Essence of things as destroyed in God. There is one Essence, and that Essence is God.

Khajeh said: "First of all, their will must be immersed in the absolute will of God so that he is not left with any will".

Allaameh Hassanzadeh: *"This is the start of the study of the Heaven angels (Rizwan). Here Khajeh explains monotheism in Essence, Attributes, and Actions. Avicenna, in chapter nineteen of "Isharat", described mystics' degrees as follows: "When a mystic is disconnected from his ego and connects to God, he sees all the*

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[1] - یا هو یا من لا هو الا هو

powers in God. It is God's power that surrounds all creations, and also sees all knowledge in God, that no knowledge is hidden from Him, and also sees all wills in God's will, that nothing surpasses God's will. Instead, they should see all Existence and all perfections of Existence from God. As mentioned in the hadith" [c].

Narration from Prophet Muhammad (S) called the closeness of "Nawafil Prayers"[1]: "When the Prophet Muhammad (S) went to the Ascension, he said: Lord, how is the state of the believer with you?

God said: O Muhammad, whoever insults one of my Awliya has clearly come to my war, and I am faster than anything to help my Awliya (Saint). I do not doubt anything as much as I doubt about the death of a believer. Because he hates death, and I hate his unhappiness; And indeed, there are some believing servants who, except wealth, will not correct them (and make their condition good), and if I make them in another condition, they will be destroyed. There are some believing servants that nothing but lack and poverty will correct them, and if I return them to another state, they will perish anyway. And none of My servants should approach Me with an act that is more beloved to Me than what I have made obligatory on him; And it is true that he seeks closeness to me by means of "Nafala" to the extent that I love him and because I love him, then I become his ear with which he hears, and I become his eyes with which he sees, and I become his tongue with which he speaks, and I become his hand with which he holds. If he calls Me, I will answer, and if he asks me, I will give it to him".

Allameh Hassanzadeh Amoli explains this subject in more detail in his essay called "Liqa Allah"[2] *(Meeting God).*

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[1] حديث قرب نوافل

[2] لقاء الله

The main goal of the mystics is to reach the annihilation in God's Essence, or monotheism in Essence. The rest, including intuition, divine visions, and inspirations, are like children's toys, and the seeker should not have any goal in order to reach the Essence.

There is only one identity, and that is God. There is nothing but God. There is nothing but Existence. Existence is the Truth and God. People think that God is a part of Existence, so they consider Him limited, but a true mystic knows that there is nothing but God, and all are his manifestations. God has appeared and existed in different figures. Everything we look at is a manifestation of God. Nothing is separate from God. It is like the sea waves and the sea. The wave is not separate from the sea, and the wave is not the sea as well. It means it cannot be said that a wave is the sea, but it is not a wave other than the sea either. If we put our hands on creatures and ask, is this God?

The answer is no because God is not limited, but creatures are not separate from God either. It is like a person saying to his finger that it is "I", but we know that it is not "I", but it is not separate from "I" either. So, it is impossible to imagine a world without God. It is important to note that the "Truth of God" is hidden for all except Himself, and it is impossible to find out about God's Essence.

Someone asked Imam Sadiq (A), "What is the meaning of "Allah o Akbar"? Imam replied, "What do you think it is?" the person replied, "He is greater than everything". Imam replied, "You limited God", The person asked, "What is the meaning?" Imam replied, "God is greater than what people describe". It is not possible to separate God from all beings and put all beings on one side and God on the other side and say that God is more significant than all those beings. While creatures are not separate from God, they are all manifestations of the Truth, which is God, and therefore His manifestation cannot be separated from God. Beings have no existence except by God.

We should stay out of this common monotheism and numerical unity for God. God is greater than it can be described; whatever we consider, imagine, or describe, God is greater. A seeker should reach "Tawhid Samadi Quran" or "Wahdat Wujud" (Unity of Existence). "**Samad**" means someone who is full, He does not require others, and He is needless. Existence fills everywhere, and it has no empty space for other than Himself. Everywhere you look is Existence. There is no place where God does not exist. These were the truths and mysteries that the ancients and true mystics conveyed to their students, so one should understand the value of these divine mysteries and reach their truths.

Imam Sadiq (A) said: "O son of Nu'man! The knower (Imam) cannot tell you everything he knows Because it is God's secret. So don't rush; Because by God, The matter (Faraj) approached three times, but you revealed it to others, and God delayed it. I swear to God, there is no secret with you except that your enemy knows it better than you!"

Since Khajeh said, "And after that, their existence must become mortal in His existence so that they are nothing by themselves, and this position belongs to "Ahl-e-Wahdat" (the people of unity)" indicates that he believed in the "Wahdat Shakhsi Wujud"[1] *Personal Unity of Existence. Especially when he said that this position belongs to the people of unity, he skillfully expressed his belief in monotheism in the mentioned phrase. "**These are with those whom God has blessed—among the prophets, and the sincere, and the martyrs, and the upright. Excellent are those as companions**"*[2] *(An-Nisa:69). This critical belief is well explained*

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[1] - وحدت شخصی وجود

[2] - فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

in Allameh Hassanzadeh's treatise called "The Unity in Mystic and Philosopher view" [C].

Khajeh said: The whole Existence is subject to the will of the absolute one, so whatever happens is according to the will of God, and if a person whose will becomes mortal in the will of God, he will reach the degree of satisfaction. The owner of this degree will always be in Heaven; that is why the guardian of Heaven's name is Rizwan (Satisfaction).

Allameh Hassanzadeh: *"Haji Sabzewari (Islamic philosopher) said: "Being happy with the will of God is called the position of satisfaction, and the owner of this position does not have a complaint against God's will and judgment. For this reason, one of the greatest of God's doors is Riza (Satisfaction), and the capacitor of Heaven is called Rizwan".*

It is said in the narration that the Messenger of God never said that he wished it would be like this because he was satisfied with God's will. In the divine tests, people show how much they are monotheists. In Karbala, Imam Hussain (A) became more cheerful as he reached the end of the war because he saw everything from God, and therefore, in the most difficult situations, he prayed and said, "O God, I am satisfied with your contentment, and I submit to your order, there is no god but You."

It is very difficult for a person to come out proud in those circumstances, be satisfied with God's pleasure, and say, I am happy with Your will because I see everything from You. "Jabir bin Abdullah Ansari, a long-time companion of the Messenger of God (PBUH), an old man with a pure heart, is sick and hospitalized. Imam Baqir (A) went to his house to visit him, sat on his bed, and said with special love and affection: O Jabir, how are you? Jaber: I like old age more than youth, I like death more than

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وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

life, I like illness more than health (Jaber meant that I am resistant and patient against any adversity). Imam Baqir (A) said to him: But I like what God wants; if He wants old age, I like it; if He wants youth, I am interested in the same, sickness or health, life or death, whatever He likes, I like".

One like pain and one pleasant treatment
One like closeness, and one like separation
Between pain and closeness, and separation
I like what God likes.

Hafiz Shiraz (The greatest Persian poet) said:

My intention is towards connection, and His intention is towards separation; I gave up my wish to fulfill my Friend's wish.

What people want is for their own sake, so a seeker whose will is mortal in the will of God, will not object to anything. Bibi Zainab (A) answered the cruel king in the incident of Karbala and said: "We see nothing but beauty". God is beautiful, so all His will and decrees are also beautiful, but we think they are ugly, so we have to get out of our selfishness to see the beauty.

Even in trouble, I see his pleasures, I am amazed, I am amazed, I am dumbfounded by Him.

A mystic said that I still did not taste the Riza's position (Satisfaction rank), but if God, through me, brings all the people to Heaven and only takes me to Hell, it will not even occur to me why this happened.

A student was talking to his teacher when the subject of submission rank came up. The student said: I think I have reached the position of surrender. The master said: You must walk a long way to reach this position. The student said: No, I arrived. The next day, the student goes to the shrine of the 8th Imam and sees that every time he enters the shrine, he has a series of good moods and inspirations, and this time, when he enters, there are no inspirations, he is like a normal person. No matter what he recites and prays, there is no inspiration or divine visions. Seeker told his master he went to the shrine today and was not feeling well. The master said: Didn't you say that you are in a position of surrender, so be surrendered. The student just realized how far he is from the position of submission, and he is still not satisfied with God's pleasure, and his heart wants connection, authority, and inspiration.

When people reach the position of satisfaction, God is pleased with them. "**Return to your Lord, pleased and accepted**"[1] (Al-Fajr:28). Until they do not reach this position, they will not find the blessings of Heaven. Of course, God's pleasure is higher than Heaven. "**But approval from God is even greater**"[2] (At-Tawba:72).

Some people might have a question, "Is Dua (asking God for something) against the satisfaction position?". The answer is: No because with Dua, we are obeying God's order in the Holy Quran. "**Your Lord has said, Dua (Pray) to Me, and I will respond to you**"[3] (Ghafir:60). Dua (asking God for something) for those who reach the level of satisfaction is not because of their desire but obeying God's order. They ask God for mercy and blessing since if they do not, they become proud.

After that, their power should be destroyed in the power of God Almighty so that they do not consider their power to be in any conflict with God's power, which is called the level of "**Tawakul**" (Putting Trust in God). When they see all power from God, they see their power as the power of God.

"Tawakul" means taking God as a lawyer. When a person chooses God as his lawyer and sees that all powers are from God and that God is the lawyer of all creatures, he will be relieved. **"God is the Creator of all things, and He is the trustee ("Wakil"- in charge) of all things"**[1] (Az-Zumar:62). **"To God belong the forces of the heavens and the earth"**[2] (Al-Fath:4). **"Whoever relies on God—He will suffice him"**[3] (At-Talaq:3). **"Lord of the East and the West. There is no god but He, so take Him as a Trustee"**[4] (Al-Muzzammil:9).

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[1] ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً -

[2] وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ -

[3] وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ -

A poet has said: Relying on piety and knowledge in the seeker's spiritual journey is disbelief. Even If he has a hundred thousand piety and knowledge, he must have Trust. A person who starts the divine journey and relies on anything other than God will be punished. For example, if he praises his boss for being friends with him just in case to get his help when any problems arise, while the same boss may harm you. Because the power belongs to God, no one can do anything without God. The seeker should put his hope and Trust in God and always whisper the following verse. **"Whoever relies on God—He will suffice him. God will accomplish His purpose. God has set a measure to all things"**[5] (At-Talaq:3).

Trust is that the presence and absence of objects are the same for us. For example, if we are stuck in the desert without water and food, and we trust in God and say that all power belongs to God, and in this desert without water and food, we trust in God, and God is sufficient for us even though no one is there. If people believe in God, they know that God is seeing them and will fulfill their needs. The position of Trust means reaching the level where the

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[1] - اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

[2] - وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ

[3] - وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

[4] - رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

[5] - وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Existence and non-existence of things are the same for the wayfarer. It is one of the highest human authorities that cannot be compared with worldly authorities.

After that, his knowledge must become perish in God's knowledge so that he does not know anything by himself. This level is called "Taslim" (Submission). But still, up to these positions, people see their attributes and realize that those attributes belong to God. Meaning "I" still exists. After that, their Existence must become mortal in God's Existence so that they are nothing by themselves, and this position belongs to "Ahl-e-Wahdat" (the people of unity). There is nothing left except God. A poet said:

We, the ruins dwellers, are the same color; outwardly, we are the same Existence, but inwardly, we are non-existent.

"Whoever obeys God and the Messenger—these are with those whom God has blessed—among the prophets, and the sincere, and the martyrs, and the upright. Excellent are those as companions"[1] (An-Nisa:69). "**It is You we worship, and upon You we call for help. (5) Guide us to the straight path. (6) The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided**"[2] (Al-Fatiha:5-7). This is what we recite every day in our prayer to be on the path of those whom God has blessed. Annihilation of "I" means to have the divine vision that everything is the Truth. Before that, wayfarers were seeing themselves and other things, but after reaching the monotheism level, they only see God's manifestations. "**To whom does the sovereignty belong today?" To God, the One, the Irresistible**"[3] (Ghafir:16).

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[1] - وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

[2] - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

If the seekers do not follow the above path and go according to their desire, They will ask for different wills contrary to God's will. "**If the truth conformed to their desires, the heavens, the earth, and everyone in them would have gone to ruin**" (Al-Mu'minun:71).

If the human soul is not controlled, it seeks various desires. It wants everything it sees well until it sinks into worldly life completely, and wants its desires at any cost, even at the cost of pouring the blood of many people, until it fulfills its desire. Nafs likes different desires that contradict each other.

Socrates said: "Truths are like straight lines that can be placed on top of each other without any deviation, but falsehoods are curved, and zigzag lines that neither conforms to a straight line nor another crooked line". Truths are like prophets. "**We make no distinction between any of His messengers**"[1] (Al-Baqara:285).

If there is a city where all the people are perfect human beings and prophets, We will never have enmity because two things cause all enmities. 1- Ignorant 2- Self desires. Since prophets have knowledge and are away from self-desires, they do not have enmity. "**They will not fight you all together except from fortified strongholds, or from behind walls. Their hostility towards each other is severe. You would think they are united, but their hearts are diverse. That is because they are a people who do not understand**"[2] (Al-Hashr:14).

Prophet Muhammad (S) said: "I am afraid of two things of yours: Long wishes and self-desires". "**Have you considered him who has taken his desire for his god?**"[3] (Al-Jathiya:23). "**Did he**

- [3] لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ
- [1] لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
- [2] لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
- [3] أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

turn all the gods into one God? This is something strange"[1] (Sad:5). Polytheists are still like this and have many gods. They see things as a separate and independent entity from God. All sins are due to loving the worldly life. Worldly life desires scatter humans' attention and make them astray from unity.

Do you know why people drink wine or use drugs, although it is proven that they are not good for health? Because they want to forget things and be alone. They are tired of multiplicities; They like to be within themselves. Based on human nature, they like to go back to unity. They don't know the best drink is the divine wine of unity; therefore, the monotheists are very calm, and if you associate with them, your soul will also reach peace and security, but if you associate with people who are busy with worldly pleasures and desires, your soul will be deprived of unity and peace. They take your peace away, and your soul becomes confused.

People of worldly life will say what Feron said: "**Today, whoever gains the upper hand will succeed**"[2] (Ta-Ha:64). But monotheists believe: "**Successful is he who purifies himself. (14) And mentions the name of his Lord and prays (15)**"[3] (Al-A'la).

If we want to bring salvation to the material world, it becomes praying to God. But sometimes people ask God things that are harmful. "**The human being prays for evil as he prays for good. The human being is very hasty**"[4] (Al-Isra:11). Since God is wise with full knowledge and power, if we ask for something and do not get it, we should understand that it was not good for us. "**If the truth conformed to their desires, the heavens, the earth, and everyone in them would have gone to ruin**"[5] (Al-Mu'minun:71).

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[1] أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ

[2] وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ

[3] قَدْ أَفْلَحَ مَن تَزَكَّىٰ (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

[4] وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنسَانُ عَجُولًا

Faith becomes a barrier between man and his desires. "**A barrier will be placed between them and what they desire, as was done formerly with their counterparts**"[1] (Saba:54). Animals do whatever they want, but a wise man tries to listen less to his selfish desires. A mystic said: "Spider is one of the most patient creatures, and a fly is one of the greediest creatures. Now, in the world of nature, see how the most greedy among them become the prey of the most patient".

God's wrath and pleasure

God is free from changing from one situation to another. God is free from being happy and angry like us. If this happens, God Almighty will be an event being. If a servant commits a sin and God gets upset and angry like humans, then the servant of God has an impression on God and makes Him angry. Someone might ask what the meaning of God's wrath in many verses of the Holy Quran is. "**The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray**"[2] (Al-Fatiha:7).

God's wrath is the punishment of God. When someone sins, he will be punished according to his actions, and we say that God is angry, not that God becomes happy or angry like humans. "**Exalted is Allah above what they describe (159), Except for God's sincere servants (160)**"[3] (As-Saffat:159-160). "**Is someone who pursues God's approval the same as someone who incurs God's wrath and his refuge is Hell—the miserable destination?**"[4] (Aal-i-Imran:160). It is essential in the sacred

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- [5] وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ
- [1] وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ
- [2] صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
- [3] سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (١٥٩) إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٠)

journey to do whatever we do for the pleasure of God. We want to turn on the electricity, wash our clothes, prepare food, and go to work; it is better to say: we are doing this for the sake of God because it has many strange effects and puts a person under the above verse.

Humans, by nature, seek freedom, and the only way to achieve freedom is by obeying God. Meaning freedom is hidden in obedience. Like the spring of the water of life, which people think will be found in the heavens and a wonderful place, while it is hidden in darkness. Liberation and freedom for humans cannot be achieved by ruling and being king in worldly life. Man does not reach liberation, freedom, and prosperity by becoming mayor, governor, prime minister, president, and king of the planet. Because man wants something else, this material world cannot satisfy him and bring him freedom.

Liberation is in anti-liberation; that is, liberation is in the slavery of God, and man must be in obedience to be freed. The seeker's heart is like an idol's house, and the master is like Prophet Abraham (A), who breaks the idols in his heart.

One of Allameh's students had called him. When Allameh picked up the phone, the student could not speak easily and forgot what he wanted to say out of respect and excitement, but Allameh asked him why he was bothering him and then hung up the phone. The student said, "I was very sad; my heart was broken badly, and I prayed to God with a cry. Later that night, I saw Allameh in my dream, and he taught me a dhikr from Amir Al-Mu'minin Ali (A). The student did not know that Awliya of God would not reject people at all; if they do, there must be a reason for it. Allameh

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[4] أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

broke his student's heart to make the student's heart connect to God.

The heart must be the place of God and free from multiplicities. A person must endure the frowns of his master, which is all kindness so that the idols in his heart are broken. Prophets had a lot of attraction, and people were attracted to them, but Awliya of God have a lot of repulsion, and most people turn away from them because they want to break the idols in their hearts. A mystic said that a divine wayfarer in the hands of a master should be as submitted as a dead man in the hands of a dead bather; that is, he should be wholly surrendered so that his heart becomes pure for God.

If the seekers do not follow the above path and go according to their desire, They will ask for different wills contrary to God's will. "**If the truth conformed to their desires, the heavens, the earth, and everyone in them would have gone to ruin**" (Al-Mu'minun:71). "**A barrier will be placed between them and what they desire**" (Saba:54). "**Is someone who pursues God's pleasure the same as someone who incurs God's wrath and his refuge is Hell—the miserable destination?**" (Aal-i-Imran:162).

*Their place will be in Hell, and their store is called "Malik". "**As for the sinners, they will be in the torment of Hell forever. (74) It will never be eased for them. In it, they will be devastated. (75) We did them no injustice, but it was they who were the unjust. (76) And they will cry, "O Malek, let your Lord finish us off." He will say, You are staying (77)**" (Az-Zukhruf:73-77).*

Instead of the degree of "Tawakul" (Putting Trust in God), there is the degree of "Khuzlan" (Failing) for them. "**If God supports you, there is none who can overcome you. But if He fails you, who is there to help you after Him? So, in God, let the believers put their trust**" (Aal-i-Imran:160).

Instead of the degree of "Taslim" (Submission), there is the degree of "Hawan" (humiliate) for them. "**Whomever God humiliates, there is none to honor him**" (Al-Hajj:18). "**And for the degree of unity, it will be the degree of curse for them**" (Al-Baqara:159). Just as the loss of the power, knowledge, and Existence of the first group necessitated infinite power, inherent knowledge, and eternal Existence, "**That is the great attainment**" (An-Nisa:13), the talent of the second group also necessitated endless inability and total ignorance, and eternal nothingness. "**That is the great disgrace**" (At-Tawba:63).

All praise is to God to the extent that He deserves it.

Chapter 18: Tuba tree [A] in Heaven and Zaqqum tree in Hell

Khajeh, in chapter eighteen, said: "Knowledge, Power, and will are the basis of actions, which creatures consider as three different attributes, but for God, all three are one. Three attributes are assumed according to different validities, which are in proportion to the intellects of creatures. For example, suppose we imagine a sensible or intellectual form with our soul, which is from the immaterial world. In that case, that form is known to us in the sense that we have imagined it, and we are the knower, and in the sense that we have created it, we are capable of it, and in the sense that we wanted to imagine it, then it is our intention, and we are disciples of it. So, the known, the power within one, and the intention are the same. In this case, knowledge, power, and will are united. All creatures have the same state with knowledge, power, and will of God, so all three attributes must be united, and they are one. The one who is knowledgeable by God's knowledge and is capable by God's power and is willer (the one who wills) by God's will, as we said about the people of Paradise.

A narration says [B]: "… And indeed my servant seeks closeness to me through Nafala to the extent that I love him and because I love him, then I become his ear with which he hears, and I become his eyes with which he sees, and I become his tongue with which he speaks, and I become his hand with which he holds". Another narration says: "Follow my command and I will make you my example, and there is nothing like me". So, whatever he wills will be available right away [C]. This meaning is like the "Tuba tree"[1] in heaven; whatever the people of Paradise wish for, their wish will immediately come true on that Tuba tree, and it will appear in front of them. "**Tuba (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return**"[2] (Ar-Ra'd:29).

On the other hand, due to the multiplicity in the three attributes of knowledge, power, and will, there will be failure and torment according to each one of them. "**Proceed to a shadow of three different masses. (30) Offering no shade, and unavailing against the flames. (31)**"[3] (Al-Mursalat:30-31). So, instead of a Tuba tree, they will have a "Zaqqum tree"[4] in Hell. "**It is a tree that grows from the bottom of Hell. (64) Its fruits are like the devils' heads (65)**"[5] (As-Saffat:64-65). As the narration also says: "Verily, the devils are like flowing blood in the veins of the children of Adam". The heads of Devil [D] are the source of carnal desires. The soul's desires are the source of the growth of the Zaqqum tree, which is the source of the people of Hell.

Explanation

A tree in a dream represents faith. That is why "Munafiqun" (hypocrites) are like propped-up timber. "**And when they speak,**

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[1] - شجرة الطوبى

[2] - طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

[3] - انطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠) لَّا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١)

[4] - شجرة الزقوم

[5] - إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥)

you listen to what they say. They are like propped-up timber"[1] (Al-Munafiqun:4). Believers must have good deeds as trees have fruits. The Tuba tree in heaven is representative of absolute faith.

Allameh Hassanzadeh: *"Tuba tree" is the face of faith's manifestation. "**Do you not see how God presents a parable? A good word is like a good tree—its root is firm, and its branches are in the sky**"[2] (Ibrahim:24). Its root is firm in the Heart of Prophet Muhammad (S). Believers are branches of the Tuba tree. The believer's bond with the Prophet Muhammad (S) is the believer's faith, which is the branch of the Tuba tree. This includes believers before or after Prophet Muhammad (S) because the "existence" of the Prophet did not occur in the realm of time"* [A].

The root of faith is in the heart of Prophet Muhammad (S), the tree trunk is Amir Al-Mu'minin Ali (A), and believers are the tree's leaves. Prophet Muhammad (S) said: "The Tuba tree is in Ali's house. Someone complained that you said before that the Tuba tree is in my house, but now you say it is in Ali's house. The Messenger of God said, "Don't you know that my house and Ali's house are the same?" This refers to the union of the Light of Prophet Muhammad (S) and Amir Al-Mu'minin Ali (A).

Believers before and after the time of the Prophet Muhammad (S) are branches and leaves of this pure tree of Prophet Muhammad (S) and Amir Al-Mu'minin (A). Everyone is close to the Tubi tree according to their talent. Sometimes, believers become a branch that has different branches and leaves. Faith in the heart of a believer is like a tree that bears fruit, and its fruits are knowledge, good dreams, and divine inspiration. The water and food of this tree are piety, purity, gaining knowledge, and self-control.

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[1] - وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

[2] - أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

As much as a person's faith and the tree of existence become stronger, his inspirations become more robust, and he acquires more precise meanings from the Qur'an and hadiths.

The Zaqqum tree represents disbelief and hypocrisy in people's hearts, and this tree also has fruits such as betrayal, evil thoughts, carnal desires, and lying.

Allameh Hassanzadeh, in Ilahi Name[1] (Divine letter), said: *"Praise all to God that I became a branch of the Tuba tree"*.

Narration: "I was a prophet when Adam was between mud and water". Another narration: "If people knew when Ali was Amir Al-Mu'minin, they would not deny his virtues. Ali was Amir Al-Mu'minin at a time when Adam was between mud and water". "**And indeed, among his follower was Abraham**"[2] (As-Saffat:83).

Think about this verse deeply. Imam Sadiq (A) said in a narration that he was a follower of Amir Al-Mu'minin Ali (A). One of the traditions of the Prophet Muhammad (S) was that if he shook hands with someone, he would not let go of his hand until the other side let go of his hand. That is, if we hold your hand, we will not let go unless you let go of ours. Imam Riza (A) was passing by a place when one of his Shiites, who was drunk, saw the Imam and turned his face away from the Imam out of shame. The Imam (A) went to him and said, "Don't turn your face away from us and the children of Fatima (A) under any circumstances, and don't leave us, no matter what your sins are".

Amir Al-Mu'minin Ali (A) said, "Tuba is a tree in heaven, the root of which is in the house of the Prophet Muhammad (S), and

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[1] الهی نامه

[2] وَإِنَّ مِن شِيعَتِهِ لَإِبْرَاهِيمَ

there is a branch of that tree in the house of every believer." There is no desire in the heart of a believer unless that tree bears it, and if a rider rides in the shadow of that tree for a hundred years, he will not get out from its shadow, and if a crow flies from its bottom, it will not reach its top (because its life is over). So, be interested in such a tree". Imam made a material interpretation to understand the intellectual meaning and greatness of the Tuba tree.

This is an example to understand that whatever a believer passes the divine journey, he still will be under Prophet Muhammad's (S) shadow.

Faiz Kashani said: "The interpretation of Tuba is knowledge because there is an example for all heavenly blessings in the world. The origin of Tuba tree is the tree of knowledge, originating in the house of the Prophet Muhammad (S) (This is based on a famous Shia and Sunni narration from the Prophet of God: "I am the city of the knowledge and Ali is its door"). The wishes of believers in the hereafter are indeed the branches of their knowledge and good deeds in this world. Because knowledge is the seed of divine vision and intuitions. Good actions are instilled in bliss. The one who does not taste it will not understand it. Who does not taste this unless his religion is pure for God and his faith is strong in God, and he has the qualities of believers that were mentioned". (It was better if Faiz interpreted the tuba tree as faith, as Allameh interpreted it, since knowledge and good deeds are the fruits of this tree) [A].

*The Zaqqum tree in Hell is the opposite of the Tuba tree in heaven. "**Is this a better hospitality or the Tree of Bitterness? (62) We made it an ordeal for the unjust. (63) It is a tree that grows from the bottom of Hell. (64) Its fruits are like the devils' heads. (65)**"*[1] *(As-Saffat:62-65). "**The food of the sinner. (44) Like***

molten lead; boiling inside the bellies. (45) Like the boiling of seething water. (46)"[1] *(Ad-Dukhan:44-46).* ***"Then you, you misguided, who deny the truth. (51) Will be eating from the Tree of Bitterness. (52) Will be filling your bellies with it. (53) Will be drinking on top of it boiling water. (54) Drinking as thirsty camels drink. (55) That is their hospitality on the Day of Retribution. (56)"*** *(Al-Waqi'a:51-56)* [A].

Knowledge, Power, and Will

Khajeh Said: "Knowledge, Power, and will are the basis of the creation of actions, which creatures consider as three different attributes, but for God, all three are one. Three attributes are assumed according to different validities, which are in proportion to the intellects of creatures". The diversity of knowledge, Power, and will is due to our intellect, which separates them. In fact, the perception of the plurality of Names or Attributes is with the intellect; that is, our intellect sees one manifestation as a manifestation of mercy and one manifestation as a manifestation of God's wrath, while there is nothing but the manifestation of God.

It is our intellect that differentiates between these manifestations. These attributes are one for God. God knows all beings, both general and partial, from the beginning to the end; that is, everything that comes into being, and every incident that happens becomes existence from God's knowledge.

Ignorance has no meaning for Almighty God; nothing can happen that God does not know from the beginning. If this is not the case, ignorance is found in Almighty God, and Almighty God

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- [1] أَذَٰلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥)

- [1] طَعَامُ الْأَثِيمِ (٤٤) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) كَغَلْيِ الْحَمِيمِ (٤٦)

is free from ignorance. Ignorance is a defect, and “Wajib al-Wujud” “Necessary Existence” is not incomplete. That is why God Almighty is free from thinking because thinking is a motion from our knowledge to the unknown. When someone knows all things, He doesn’t need to think anymore. We think because we are ignorant. That is, we don’t know the answer; we think and refer to our information to get the correct conclusion. Therefore, for God, thinking is a defect, and He is pure from thinking because He is free from all imperfections. Every partial and general incident of the creatures is in God’s knowledge from the beginning.

It means our speech, our actions, the classroom, and our words have been in God’s knowledge from the beginning, and then these appear in worldly life now. Remember this: “The material world is the appearance or face of God’s knowledge”.

What is the will of God or What God wants? It is one of the principles of Monotheism. An earthquake comes, someone dies, or lightning comes. Are these God’s will? Khajeh said: “God’s will is the same as His knowledge”. What happens in this world is by God’s will; not only that earthquakes and rain are by God’s will, but also the existence, breathing, every event, and every being are by God’s will. Knowledge, Power, and Will are all one truth, but when knowledge appears in the material world, we say that God has willed; in fact, it is the knowledge that takes place in this material world. Or we say with God’s power, it happened (physicists call this conversion of energy to matter). Therefore, because it has been in God’s knowledge since eternity, we call it knowledge; because it comes into existence in the world, we call it God’s will; and because it happens with power and ability, we call it God’s power.

It is a truth that is realized in this world. Therefore, all the atomic particles rotate with God’s knowledge, will, and power. All creatures are subject to the power of God, and God is our “Murid”.

"Murid" means a willer, meaning God has willed us. We are a brief example of the world of existence. A Human is a small world. Our existence and mind have a relationship with the "command world". "**His command, when He wills a thing, is to say to it, "Be," and it comes to be**"[1] (Ya-Sin:82).

For example, you imagine something in your mind that is created as soon as you imagine it. The divine "command world" is like this. Imagine a 10-meter building in your mind. From the aspect that we imagined it, the building is known to us. We are the knower of it (so the attribute of knowledge is realized for us), and because we created it, the building is our creation. We are capable of it (so the attribute of power is realized for us), and in the sense that we wanted and envisioned, the building is our will, and we are the willer (so the attribute of will has come true for us). So, all three knowledge, power, and will are the same.

Prophet Muhammad (S) said: "The one who knows himself, he knows his God"[2]. So, it would be best if you put aside popular thoughts. People say: "God, don't you see the situation we are in? Why don't you help?" They do not know that everything happens with God's will. It was in God's knowledge that now exists. "O son of Adam, you don't need to teach me your benefit; you should obey what I ordered" (Narration). People want to remind God that they owe money.

People think God is sitting in a corner and the universe is moving by itself. Whatever happens is God's knowledge, power, and will that appears in this world. So, it is not like God first makes a decision and later regrets and changes His decision. If this is the case, someone might ask what the benefit is of asking for God's help. If someone sins, it is because of God's will; Why people should go to Hell because of God's will. This needs to be discussed in detail, but for now, remember that everything is based on God's will.

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[1] - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[2] - من عرف نفسه فقد عرف ربه

One of the satisfaction degrees is satisfaction with God's will, not the action when sin happens. For example, a sick person goes to a doctor, and the doctor prescribes a bitter medicine for him. He is satisfied with the doctor's prescription, but he is unhappy with the bitter medicine. Sin does not occur without God's will.

Man is satisfied with the aspect in which God issued it, but he is dissatisfied with the act of sin. Although everything in the world is according to God's will, actions must be according to God's command because God's legislative command differs from God's will. "**Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded**"[1] (An-Nahl:90). It is not the case that whatever God wills are God's pleasure in it. "**Allah is not satisfied with a defiantly disobedient people**"[2] (At-Tawba:96). "**He does not approve ingratitude on the part of His servants**"[3] (Az-Zumar:7). God is not pleased with the disbelief of His servants, even though the disbeliever exists under God's will.

God's pleasure and will are different from each other, and these are various authorities of Monotheism. What we have to do is God's command, and God's will is out of our responsibility. The scope of knowledge is greater than power and will. Everything that is known may not be given power. For example, we know things, but everything that we know does not have power. Or that we have knowledge of the impossible, but our power does not belong to it. The same is true of God.

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[1] إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

[2] فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

[3] وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

Another important point is that knowledge is the function of the known and not the other way around. As long as God is paying attention to this world, this world will stand. If God takes His attention away from the world momentarily, the whole world will become nothing. We are subject to the grace and mercy of God, who gives us existence and sustains us all.

Khajeh Tusi also wrote part of a Narration from Prophet Muhammad (S), which is called "The Closeness by Nafila[1]".

Allameh Hassanzadeh: *Here is the narration: "When the Prophet Muhammad (S) went to the Ascension, he said: Lord, how is the state of the believer with you? God said: O Muhammad, whoever insults one of my Awliya has clearly come to my war, and I am faster than anything to help my Awliya. I do not doubt anything as much as I doubt about the death of a believer. Because he hates death, and I hate his unhappiness; And indeed, there are some believing servants who, except wealth, will not correct them (and make their condition good), and if I make them in another condition, they will be destroyed. There are some believing servants that nothing but lack and poverty will correct them, and if I return them to another state, they will perish anyway. And none of My servants should approach Me with an act that is more beloved to Me than what I have made obligatory on him. He indeed seeks closeness to me by means of "Nafila (non-obligatory prayers)" to the extent that I love him. Because I love him, then I become his ear with which he hears, and I become his eyes with which he sees, and I become his tongue with which he speaks, and I become his hand with which he holds. If he calls Me, I will answer, and if he asks me, I will give it to him"* [B].

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[1] - قرب نوافل

There is also another narration, which is called "Closeness of Faraeiz"[1] *(Obligatory duties): "God Almighty said: My servant does not get close to Me by anything more beloved to Me than what I have made obligatory upon him. And he continues to get closer to Me with the obligatory duties until I love him, and if I love him, he is my hearing with which I hear, my sight with which I see, and my hand with which I grasp"* [B].

Allameh Hassanzadeh said: *"Look at the difference in closeness; in Nawafil closeness, God becomes hearing, sight, tongue, and hands of the servant, and in Faraeiz closeness, servant becomes the eyes, tongue, and hand of God. It is due to Faraeiz's closeness that Amir Al-Mu'minin Ali (A) said: "I am Einullah" (eye of Allah), I am Yadullah (God's hand), and I am Lisanullah (tongue of Allah)"* [B].

Therefore, obligatory duties have more rewards and a higher rank than mustahabb. The difference between the two closeness is as much as the difference between Nawafil and Faraeiz, but if you want, say that the difference between the two is as much as the difference between the servant and the Lord because, in the Nawafil closeness, the truth descends and becomes the eyes and ears of the servant, who hears and sees. But in the Faraeiz closeness, the servant ascends and becomes the eye and ear of God, who is the speaker, the listener, and the seer. Therefore, the difference between the two closeness is the difference between descent and ascent, or whether their difference is the difference between nearness and distance. Honorable Khajeh Tusi says: When a mystic is cut off from himself and connected to the Truth (Ascension), he sees that every power is immersed in the power of God.

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[1] - قرب فرائض

Every knowledge is immersed in the knowledge of the Almighty God, and every will is immersed in God's will. Instead, all existences and perfections of existence are issued from God. In this case, the mystic gains attributes according to the divine ethics. In the Nawafil closeness, because the servant is limited, therefore God manifests according to the extent of the servant's existence. This means that because the servant's eyes are limited, God manifests to the extent of the servant's limited eyes.

On the contrary, in the Faraeiz closeness, the servant becomes the hand and eye of God. And we know that God's eye and hand are limitless. There, the servant becomes God's caliph. Of course, prayers are acceptable as much as people pay attention to God.

The obligatory prayers have more rewards because they intensify closeness to God (Gaining divine attributes). In obligatory prayers, the servant does not have freedom like in Nawafil prayers. Since absolute freedom belongs to God, the rewards of obligatory prayers are high, as the servant does not have freedom. "**Your Lord creates whatever He wills, and He chooses. The choice is not theirs. Glory be to God, and exalted be He above the associations they make**"[1] (Al-Qasas:68). Imam Muhammad Baqir (A) said, "We are in statuses with God in which we are, He, and He is us, despite God is God, and we are we"[2]. When he said: "we are He", it is "Faraeiz closeness" status, and when he said: "He is us", it is "Nawafil closeness" status. It is not that God becomes a servant and vice versa, as in the last sentence, he said, God is God, and we are we (so understand this carefully).

Allameh Tabatabaei said: "In Nawafil closeness, the servant will be "Fani"[3] (perish in God), and God becomes his eyes and ears. It means the humanity status of a servant will be converted to divine status". "**And He takes care (guard) of the righteous**"[1] (Al-A'raf:196). Mutawalli (guard/ally/protector/supporter/helper) means everything is with God; not only things that happen but also any motion and talk is from God.

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[1] وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

[2] لنا حالات مع الله و هو فيها نحن و نحن فيها هو و مع الذالک هو هو و نحن نحن

[3] فانی

In the story of Prophet Moses (A) and Khidr (A): "**Then they came upon a servant of Ours, whom We had blessed with mercy from Us, and had taught him knowledge from Our Own. (65) Moses said to him, "May I follow you, so that you may teach me some of the guidance you were taught?" (66) He said, "You will not be able to endure with me. (67) And how will you endure what you have no knowledge of?" (68) He said, "You will find me, God willing, patient; and I will not disobey you in any order of yours." (69) He said, "If you follow me, do not ask me about anything, until I myself make mention of it to you." (70) So they set out. Until, when they had boarded the boat, he holed it. He said, "Did you hole it, to drown its passengers? You have done something awful." (71)**

He said, "Did I not tell you that you will not be able to endure with me?" (72) He said, "Do not rebuke me for forgetting, and do not make my course difficult for me." (73) Then they set out. Until, when they encountered a boy, he killed him. He said, "Did you kill a pure soul, who killed no one? You have done something terrible." (74) He said, "Did I not tell you that you will not be able to endure with me?" (75) He said, "If I ask you about anything after this, then do not keep company with me. You have received excuses from me." (76) So they set out. Until, when they reached the people of a town, they asked them for food, but they refused to offer them hospitality. There they found a wall about to collapse, and he

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[1] وَهُوَ يَتَوَلَّى الصَّالِحِينَ

repaired it. He said, "If you wanted, you could have obtained a payment for it." (77)

He said, "This is the parting between you and me. I will tell you the interpretation of what you were unable to endure. (78) As for the boat, it belonged to paupers working at sea. I wanted to damage it because there was a king coming after them seizing every boat by force. (79) As for the boy, his parents were believers, and we feared he would overwhelm them with oppression and disbelief. (80) So we wanted their Lord to replace him with someone better in purity and closer to mercy. (81) And as for the wall, it belonged to two orphaned boys in the town. Beneath it was a treasure that belonged to them. Their father was a righteous man. Your Lord wanted them to reach their maturity, and then extract their treasure—as a mercy from your Lord. I did not do it of my own accord. This is the interpretation of what you were unable to endure. (82)" (Al-Kahf:82).

Prophet Khidr said: "**I did not do it of my own accord**". Meaning it was with God's order. Sometimes, mystics see the action from his side with God's order, but sometimes, mystics do not even see the action from themselves.

Sheikh Bahaei narrated from Prophet Muhammad (S) in his 40 narrations book[1]: "Anyone who insults one of my Awliya has come to fight with me, and I will do everything to help My Awliya, and I have no hesitation in doing anything except doubt about the death of my faithful servant. I want to meet him, and he does not want death. I will turn it away from him. If he asks me, I will forgive him, and if he calls me, I will answer him, and if there is only one believing servant in the world, I will be needless with him from all my creatures. And I will make a companion for him from his faith so that he will not be afraid of anyone". It is obvious that doubt is impossible for God Almighty. Doubting something is either because He does not know its end or because there may be an obstacle and He cannot complete it, both of which are impossible with regard to God Almighty.

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[1] كلينى، اصول كافى، ج ۲، ص ۲۴۶، باب الرضا بموهبة الايمان.

Therefore, the appearance of this hadith must be interpreted. God Almighty always presents situations for the believer to choose death at his own will; That is, the believer hates death because he does not have the opportunity to achieve perfection, and God does not want his discomfort. Therefore, it creates situations for him not only to accept death but also to demand it, so after the believer chooses death, God takes the position of collecting his soul without any haste on God's part. So, It is no doubt.

Narration: "When the Angel of Death came to collect the soul of Prophet Ibrahim (A), Ibrahim hated his soul to be collected, so God delayed the collection of his soul until one day, he saw an old man who was eating and his mouth was drooling because of his old age, infirmity, and weakness. Therefore, Prophet Ibrahim (A) asked God to die; his dislike disappeared, and he wanted to die. So, it is clear that there was no doubt from God; Rather, it was only intended to remove the hatred of Ibrahim (A) from death, which is seen in the form of movement in the soul of Prophet Ibrahim (A). A story similar to this has been narrated about Prophet Moses (A)". It is mentioned in a hadith that at the time of death, a flower is brought to a believer, and he smells it and forgets his family, and dies.

Here, doubt is attributed to the believer. In one interpretation, death is "Liqa Allah"[1] (meeting God). Abul Hassan Qaraqani said: "Life is in death. Death is divine intuition. Annihilation and survival are in death. It might come at a certain time, and people will die, or humans become prepared for death, as the narration said (Die before you die[1]). A dead person does not like anything and does not dislike anything. He neither decides nor wills. He is pure surrender and does not get upset. A mortal man is such that his will and existence are mortal in the will of God so that he can survive with God.

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[1] - لقاء الله

Saqir Isfahani said in a poem describing Amir Al-Mu'minin Ali (A):

God's hand, God's eye, God's tongue
From the toe to the head is God, Ali
We cannot call him other than God, But
What can I do when he is not happy with this (This means Ali is the absolute manifestation of God).

Khajeh said: "The one who is knowledgeable by God's knowledge and is capable by God's power and is willer (One who wills) by God's will, as we said about the people of Paradise.

A narration says: "Follow my command, and I will make you my example, and there is nothing like me". So, whatever he wants will be available right away. As God said: "**His command, when He wills a thing, is to say to it, "Be," and it comes to be**"[2] (Ya-Sin:82). All miracles of Prophets and divine marvels of the Awliya of God are from this category. They reach the level of bringing the dead back to life with absolute obedience and pure servant of God.

A true Awliya of God can create things in the world as soon as he wills. This is like our imaginations in our Khial world; as long as we want to imagine a thing in our Khial world, it becomes existence in our mind. A narration said: A letter will come to the people of heaven which is written on it: "From **Al-Hay Al-Qayyum** (The Living, the Everlasting) to Al-Hay Al-Qayyum

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- [1] موتوا قبل عن تموتوا
- [2] إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ

(The Living, the Everlasting). The life of the Hereafter is alive as the Quran said: "**The life of this world is nothing but diversion and play, and the Home of the Hereafter is the Life, if they only knew**"[1] (Al-Ankabut:64). Allameh Hassanzadeh said: "I am the manifestation of the verse of Quran which says: "**Neither slumber overtakes Him, nor sleep**"[2] (Al-Baqara:255). Prophet Muhammad (S) said: "My eyes sleep, but my heart is awake".

The Name of **Al-Hay** (living) is flowing in all things. In Ayat al-Kursi, we have: "**God! There is no god except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep. To Him belongs everything in the heavens and everything on earth**"[3] (Al-Baqara:255). Since to Him, (**Al-Hay Al-Qayyum**) belongs to everything, then everything is submissive to **Al-Hay Al-Qayyum**.

Whoever becomes a manifestation of these Names with pure obedience will have the same characteristics according to their capabilities. Meaning as long as they will, it becomes existence with God's permission.

Allameh Hassanzadeh: *"Here the man become the owner of "Being" degree. "**His command, when He wills a thing, is to say to it, "Be," and it comes to be**" (Ya-Sin:82). The "**Be**" for the Awliya of God is "**Bismillah Hir Rahman Nir Rahim**" (In the name of Allah, The Most Gracious and The Most Merciful). "**Bismillah Hir Rahman Nir Rahim**" has a truth or spirit. Ibn Arabi said: "Whoever does not discover the secret of "**Bismillah Hir Rahman Nir Rahim**", does not hope that doors of divine knowledge are open for him". Ibn Arabi replied to the question of*

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[1] - وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

[2] - لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

[3] - اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

*what is the interpretation of "**Bismillah**" with the following answer that it is for perfect human in creation like "Being" command of God. (refer to Monotheism in Philosophy and Mysticism book of Allameh Hassan Zadeh Amoli)* [C].

The holy Quran starts with Sura "Al-Hamd" which is called "Fatihatul Kitab" (the opener of the book). The opener of the Quran starts with "**Bismillah Hir Rahman Nir Rahim**".

It is narrated from the Messenger of God, Prophet Muhammad (S), that he said: "The night (Ascension) I was taken to the upper world, all of heaven was presented to me. I saw four rivers in it: a river of water, a river of milk, a river of wine, and a river of honey. I asked Gabriel, where do these rivers come from, and where do they go? He said they are pouring into the Kausar pond, but I don't know where they are coming from. Ask God to inform you of their source or to show you the place where the rivers flow from. The Prophet prayed; after the prayer, an angel came to the presence of the Prophet and greeted him and said: Close your eyes. I closed my eyes, and then he said, open your eyes. I opened my eyes, and I saw myself next to a tree, and there I saw a dome through a white door, which had a red gold door and a lock on that door. The greatness of the dome was such that if all the Jinns and humans were placed in it, they would remain like a bird sitting on a mountain.

Finally, I saw these four rivers flowing from under the dome; when I wanted to return, the angel asked me: Why don't you enter the dome? I asked how to enter when there was a lock on the door, and I didn't have the key! The angel said: The key is "**Bismillah Hir Rahman Nir Rahim**". When I approached the lock and said: "**Bismillah Hir Rahman Nir Rahim**". I saw the river of water flowing from the Mim of Bismillah, the river of milk from Ha of Allah, the river of wine from the Mim of Rahman, and the river of honey from the Mim of Rahim. I knew that the origin of these four rivers is from the honorable verse of "**Bismillah Hir Rahman Nir Rahim**", so God Almighty said: O Muhammad, whoever from your nation remembers me with these Names with a pure heart and is free from hypocrisy and says with his tongue: "**Bismillah Hir Rahman Nir Rahim**", I will taste him from these rivers".

When a person's Nafs is weak, he can create an image in his mind, but when a person's Nafs is strong, or his imagination is strong, he can influence the imagination of others and create images in their Khial world. We have explained that perception is done only at the non-material level. Our sensory perceptions are done at the imagination level, and we discussed that an object cannot be perceived until it leaves its material form. We proved that we see all things in our imaginary world. Mula Sadra proved that: "The human's Nafs is active, meaning the human's Nafs is the creator of perceptual forms. As a result of importing from the tools of the Nafs, such as the eyes, ears, and all other external senses, the human Nafs creates images at its imagination level and perceive them and unites with them in reality. Therefore, the creatures humans see are all made in their Nafs by Nafs and seen by Nafs". (Allameh Hassan Zadeh explained this in detail in his book: "An-Nur Al-Mutajali".

Humans have a common sense, which is called "Phantasia" in Greek. Islamic philosophers describe this as a place where all Methal perceptions happen. It is like a lake that is connected to the five physical senses and also to the intellect level. This is a level of our Methal power. All shaped perceptions will happen in common sense. This is like a lake in which five rivers from the material world and a river from the intellectual world are connected to it and fill the lake. All our perception of this worldly life or the Hereafter is happening there.

When we sleep, five rivers from the Material world are dry and have nothing to add to the lake, so we see whatever already is in the lake, or we will see the shaped truth from the intellectual world. As we discussed a bit in the introduction of the self-knowledge essay, perceptions need to be free from matter, or in other words, we do not have perception in the material world. This means that when this lake is calm, we would be able to see shaped truths like angels, heaven, Hell, or the face of humans in the Hereafter.

Woever his or her Methal power becomes strong can influence the common sense of other people. They can show them things that do not exist in the material world. For example, in the story of sorcerers of Fir'on in the Holy Quran, they dropped their sticks and ropes on the floor, and people saw them as real snakes. In the material world, there were no real snakes. If people can block their common sense (a level of the Khial world) from material perceptions, they can see divine intuitions and visions in awakening.

Sometimes, when a verse of the Holy Quran was revealed to the Prophet Muhammad (S), he was staring at a place for a while (because the material perception was blocked from receiving the revelation). Mystics believe to the degree that is called "Absent". In this status, the person seems to sleep while seeing some divine visions.

Imam Hussain (A) in Karbala said: "Now I had a short nap, and I saw my grandfather prophet Muhammad (S)". If a mystic can purify his Khial world and control its imports, he can have divine visions. Obtaining the master's approval is necessary in order to cleanse the power of imagination., and the seeker must go through a series of practices and stages to distinguish the truth from the false because the devil may interfere in the divine visions and make those different for the wayfarer. Therefore, he must be prepared and be under the supervision of a true master.

If a person's imagination becomes strong, he can create images in others' Khial world and show them the forms. This is called "Sihr" (witchcraft). Sorcerers can create figures and images in the Khial world of people, which does not exist in the material world. "Sahir"[1] (sorcerer) is the one who changes or creates a thing at will in other people's Khial world, which does not exist in the material world. For example, someone really sees a snake moving; it does not exist in the material world, but he sees it in his Khial world.

Those figures transfer from sorcerers to the people's Khial world. In a divine vision or discovery, people see figures that originated from the upper world. The holy Quran said: "**He said, "You throw." And suddenly, their ropes and sticks appeared (Yukhayyel) to him, because of their magic, to be crawling swiftly**"[2] (Ta-Ha:66). "Yukhayyel" and Khial is from the same root. Then the Quran said: "**Now throw down what is in your right hand—it will swallow what they have crafted. What they have crafted is only a magician's trickery. But the magician will not succeed, no matter what he does**"[3] (Ta-Ha:69).

Their witchcraft was voided for people. Sorcerers realized that it is not "Sihr" (magic), and they truly believe in Prophet Moses (A). "**And the magicians fell down to prostrate. They said, "We have believed in the Lord of Aaron and Moses." (70) He said, "Did you believe in him before I have given you permission? He must be your chief, who has taught you magic. I will cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of the palm-trees. Then you will know which of us is more severe in punishment, and more lasting." (71)**

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[1] - ساحر

[2] - قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

[3] - وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ

They said, "We will not prefer you to the proofs that have come to us, and Him who created us. So issue whatever judgment you wish to issue. You can only rule in this lowly life. (72) We have believed in our Lord, so that He may forgive us our sins, and the magic you have compelled us to practice. God is Better, and more Lasting (73)"[1] (Ta-Ha:70-73).

During the time of Abbasid Caliph Ma'mun, there was a severe drought, and with Ma'mun's insistence, Imam Reza (A) went to the desert to pray for rain, and after the prayer of Imam (A), rain fell. Some people around Ma'mun started slandering him and warned Ma'mun.

They said that after such an incident, there was a concern that the caliphate would be transferred from Bani Abbas to Ali's children. One of Ma'mun's dependents, who hoped that he would be elected to the governorship instead of Imam Reza (A), said to Ma'mun: "Prepare a congregation of the elders of the nation." Like the heads of the army, judges, and jurists so that I can clarify the shortcomings of Ali ibn Musa (Imam Reza (A)) in the presence of the crowd. Ma'mun brought great personalities to a large assembly, and he himself attended the assembly and placed Imam Reza (A) in front of him.

Then the man, who had promised to remove Imam Reza (A) from his position, addressed the Imam (A) and said: People say many things about you and are so extreme in describing you that if you find out about it yourself, You will hate it. The first thing I have to say is that you prayed for rain, you prayed, and it rained. The point is that without your prayer, it rains every year without any prayer at this time. People have considered it a miracle for you, and with this miracle, they have proved that you have no equal. There is no one like you in the world, but in fact, Commander of the Faithful [i.e., Ma'mun] is superior to anyone. You have been given the office of governorship and placed in a position by Ma'mun, so it is not appropriate for you to prescribe what they have said falsely about you.

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[1] - فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ (٧٠) قَالَ
آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ (٧١) قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ
الدُّنْيَا (٧٢) إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ
السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ

Imam Reza (A) said: Regarding the blessings that God has given me by His grace, I do not hinder; the bottom line is that I do not make happiness to myself because of those attributes. Imam (A) continued: God gave a position like the position that the king of Egypt gave to Yusuf Siddiq (A), and you know the history of both of them (that is, you know that the king of Egypt was an infidel and Yusuf Siddiq (A) was a prophet of God).

When the man heard this, he became angry and said: Son of Moses! You exceeded your limit! God has appointed a time for rain, and it falls at a certain time; you have made it a sign and a miracle for yourself, and you are proud of it, and you are showing superiority and power for yourself as if you did something like Abraham (A) when he resurrected the chickens that were cut to pieces by God's permission. If you are telling the truth, revive these two and kill me (he pointed to the two lions that were painted on the Ma'mun throne). If you do this, then you can count it as a miracle. You were not more deserving than others that it rains just because of your prayer, but others also prayed with you.

Imam Reza (A) shouted at the two lions who were facing each other on Mamun's throne and said: Cut off this evildoer and leave no trace of him. Those two figures turned into two living lions and attacked the man, tore him apart and broke his bones, ate him, and licked his blood. All those present were watching and were amazed at what they were seeing. Ma'mun told Imam Reza (A), please tell these two lions to bring this minister back. Imam Reza (A) said that if the staff of Moses, which became a moving serpent and ate the staff and robes of the sorcerers, returned their sticks and ropes, then they would also bring this person back to life. (Meaning, it is impossible because it was not magic and happened in reality and the material world).

In short, when the human ego becomes intense, it can affect other people's imagination and common sense and show them things that have no reality in the material world. Still, when the human ego reaches the highest level of "**Be**" rank, it can create objects outside of the imagination in the material world. The holy Quran says: "**Most Blessed is God, the Best of Creators**"[1] (Al-Mu'minun:14). So, there are also other creators, and God is the best of creators. This is the level of Prophets, Imams, and a few Awliya of God. (Keep in mind that these people do not have will other than God's will and satisfaction, as discussed before). The question is if someone reaches the level of "Be", meaning as he wishes, things will be ready for him; what should he wish for? Allameh Hassanzadeh said: "O God, I want that I want nothing".

A poem says: "At any time, absolute victory is with Ali. The secret to conquering any door is one "O Ali". The opening of the Wilayat (guardianship) door is with Amir Al-Mu'minin Ali (A). Allameh Hassanzadeh said: "Amir Al-Mu'minin Ali (A) is the Adam of Awliya of God.

Narration from Sunni scholars: Anas bin Malik (who was the servant of the Prophet (S)) says: One day, the Messenger of God (PBUH) said to me: Help me in ablution, so he prayed two rak'ats and said: The first person who comes out of this door is the "Amir Al-Mu'minin" (the master of believers) and the master of the

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[1] - فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Muslims, the leader of the white faces and the seal of the Awliya of the prophets. Anas says: I said to myself, God! Make that man a man from Ansar until Ali (A) arrived. The Messenger of God (PBUH) asked: O Anas! Who is he? I said: It is Ali. So, the Messenger of God (S) got up while he was happy and hugged him and rubbed the sweat of his face on his face and the sweat of Ali's (A) face on his face. Then Ali (A) said: O Messenger of God! I see that you are doing something to me that I have never seen you do before. The Prophet (S) said: You are the one who preaches my religion and brings my voice to the ears of my nation, and explains the differences of my nation after me.

When a person walks in the path of God, he will have good dreams and receive and discover divine knowledge. These levels, in the case of piety and study of knowledge and practice, will reach a place where angels will no longer be mediators, like Prophet Khizr (A), whom God directly spoke to him. "**Then they came upon a servant of Ours, whom We had blessed with mercy from Us, and had taught him knowledge from Our Own**"[1] (Al-Kahf:65).

That is why the Messenger of God sometimes said that Gabriel said this from God. Sometimes Prophet (S) said: Gabriel from Michael from Israfil from the pen, from God, said. Sometimes Prophet (S) said that, God said. These are different levels of revelations; man must become the receiver himself to be able to distinguish between these levels. Narration from Prophet Muhammad (S): "A believer receives his religion from God"[2].

Khajeh continued: "The heads of devils are the source of carnal desires. The soul's desires are the source of the growth of the

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[1] - فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

[2] - المومن اخذ دينه عن الله

Zaqqum tree, which is the source of the people of hell". As each believer is a branch of the "Tuba tree", each hypocrite is a branch of the "Zaqqum tree" in Hell. Heads of devils are negative and false desires. Negative Thinking is the source of negative desires. If we study the process of suicide, murder, and robbing, we understand that these negative desires are not happening at once. First, people will think about them, then grow and take care of the idea until it becomes a belief and a man cannot resist it. Some humans become devil heads; anyone who follows the self-ego will be in the army of the devil and a branch of the Zaqqum tree.

Imam Javad (A) said: "Whoever listens to a speaker (with his heart) has truly worshiped him. If that speaker speaks of God, then he has worshiped God, and if he speaks of Satan, then he has worshiped Satan". Some people speak well but might plant devil seeds in the land of our Nafs. As blood is flowing in our body, devils also flow in humans. Meaning whoever tells you to do evil is the devil in you.

Allameh Hassanzadeh said: *"Self-desires are the root of the Zaqqum tree. So, the people of Hell will make their Hell in the worldly life. People say that humans will go to heaven and Hell, but true mystics believe that heaven and Hell are in humans. Using "in" in the previous sentence is to understand the subject; otherwise, we know that knowledge and actions are making us"* [D].

The reward and punishment of the action are the same as the action. "**Will you be rewarded except for what you used to do?**"[1] (An-Naml:90). "**On that Day, no soul will be wronged in the least, and you will be recompensed only what you used to do**"[2] (Ya-Sin:54). Prophet Muhammad (S) was sitting in the mosque with his companions, and they heard a terrible crash. His companions were panicked. He said: Do you know what this sound is from? They said that God and His Messenger know better. Prophet Muhammad (S) said: A stone has been thrown from the top of Hell for seventy years, and now it has reached its bottom, and this sound arose from its fall. The Prophet's words had not yet ended when there were shouts and cries for the death of a hypocrite from the hypocrites of Medina, and he was seventy years old. The Messenger of God said: Allah O Akbar (Allah is greater). The Companions realized that this stone was a hypocrite and that it had been going to Hell ever since God created it. So, when he died, he was at the bottom of Hell. God Almighty said: Hypocrites are in the lowest level of Hell.

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[1] هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

[2] فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

Humans who step on the divine path will seek a teacher of ethics in order to be perfect. Some people say to their master, why don't you give me instructions? They don't know that in the human Nafs, there are two types of plants, heavenly and hellish plants; if water reaches this field, they grow all together. First, the hellish plants and weeds must be destroyed, then have water (knowledge) in Nafs. If a person has self-ego and selfishness, with knowledge, the Nafs and its selfishness will be strong.

"**God has blessed the believers, as He raised up among them a messenger from among themselves, who recites to them His revelations, and purifies them, and teaches them the Scripture and wisdom**"[1] (Al-i-Imran:164). In the verse of the Qur'an, God says that first Prophet must recite, then purify them then teach them the book and wisdom. As Allameh said: "The root of the Zaqqum tree in Hell is self-desires[2] which is disbelief and hypocrisy. Hypocrisy[3] is we say verbally that God, prophecy,

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[1] - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

[2] - هوى نفس

[3] - نفاق

Hereafter, Heaven, Hell, reward, and punishment exist but act as if these do not exist. These discussions are based on the intuition of the mystics, combined with verses of the Holy Quran, philosophy, and narrations. Regarding the Hereafter and its truth, a person should go there and see those facts, but these discussions can be expressed in the worldly life to understand the resurrection.

Ba Yazid Bastami (great mystic) had a Jewish neighbor. People asked his neighbor: Why don't you become a Muslim even though you know Bayazid's attributes well? He replied that if Islam is what Bayezid has, I can't stand it, but if Islam is what you have, it won't be useful for me. Hypocrisy is not only related to early Islamic times. A hypocrite is someone who does not believe in what they say.

The Qur'an interprets the hypocrites as dry wood because they are not alive. "**They are like propped-up timber**"[1] (Al-Munafiqun:4). A narration says that detecting hypocrisy is like seeing the movement of a black ant on a black stone on a black and dark night. Hypocrisy is very hidden, so it is said that most people have a percentage of hypocrisy inside themselves, and it must be fought against. Only God can help us. "**Say, "I have no power to harm or benefit myself, except as God wills**"[2] (Yunus:49). "**And yet, instead of Him, they produce for themselves gods that create nothing, but are themselves created; that have no power to harm or benefit themselves; and no power over life, death, or resurrection**" (Al-Furqan:3).

All praise is to God to the extent that He deserves it.

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[1] كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ

[2] قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

Chapter 19: Hour al-Ain[1] (Lovely Big eyes)

A

Khajeh Tusi, in chapter 19, said: "**And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]**"[2] (Al-An'am:75). If the divine vision of the people of certainty is opened with the success of God, they can see the kingdom (realm) of heaven and earth like Prophet Abraham (A), and they can see the divine revelations that appear from the veil of the unseen. They can see God through a divine manifestation of Him in a particle of the entire universe. Each manifestation will appear for them with the most beautiful face of creatures [B], like what happened to Lady Maryam (A). "**And He appeared to her as an immaculate human**"[1] (Maryam:17).

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[1] حُورٌ عِينٌ

[2] وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

To see the divine manifestation of the unity world, it must be joined with a face, which is the necessity of the multiplicity world. So, each divine face is like a heavenly angel, a marriage of a manifestation essence with a face. "**So it is, and We will wed them to lovely big eyes**"[2] (Ad-Dukhan:57). The faces of these lovely big eyes are hidden from the people of multiplicity and contraction. "**Hours (lovely ones), secluded in the pavilions**"[3] (Ar-Rahman:72). The ones who remain in the world's appearance and those who are vail from the inner world do not reach their connection. "**In them are lovely ones restraining their glances, untouched before by any human or jinn**"[4] (Ar-Rahman:56). Seeing those lovely ones each time is more enjoyable than the previous one; it is like a missed lovely one that came back.

Explanation

This chapter is about "Hour al-Ain" and the truth of divine revelations and visions that the seeker sees in sleep, wakefulness, or after death.

Allameh Hassanzadeh said: *"In this chapter, as in other chapters of this book, Khajeh Tusi has spoken secretly, which is*

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[1] فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا -

[2] كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ -

[3] حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ -

[4] فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ -

enough. The divine prophets also spoke in secret so everyone could benefit from it according to their insight and knowledge. These divine people have brought meanings and truths in the form of words and the form of sensations and examples figures so that no one leaves the table of divine knowledge empty-handed.

Like the other chapters of this book, the words of this chapter are esoteric interpretations of verses from the Holy Quran that are useful for certain people. "Hour"[1] *and "Ain"*[2] *are both plural words for male and female. "Hour" is the plural of "Ahwar"*[3] *which is for male, meaning a man with dear eyes. "Hour" is also the plural of "Haura"*[4] *which is for female, meaning a woman with dear eyes. "Ain" is the plural of "A'yan"*[5]*, which means a big eye man. "Ain" is also the plural of "Aina'"*[6] *which means a big eye woman. So, Hour al-Ain means man or woman with big eyes like deer"* [A].

Divine ambassadors usually express truths in the form of sensations and material examples for ordinary people who are accustomed to sensations. Research people will understand the facts with these examples, and the rest will benefit from the facts in the form of sensations as much as their talent.

In the world of Existence, meanings, and truths descend from the immaterial world and reach the rank of the Methal world, and in this stage, facts obtain their proper exemplary form. After the Methal world, facts descend to the material world. The divine prophets also express the same facts and meanings, which are free from matter in the form of sensations so that ordinary people can

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- [1] حور
- [2] عين
- [3] احور
- [4] حورا
- [5] اعين
- [6] عيناء

understand them. Therefore, as man moves towards the inner world on the divine path, he is separated from sensations and reaches general truths.

The topics presented in this chapter and other chapters and the mystical discussions are of the esoteric (inner) interpretation of the Quranic verses. "**We will show them Our signs in the horizons and within themselves (inner) until it becomes clear to them that it is the truth**"[1] (Fussilat:53). When man's inner eyes are opened, and he can observe the inner world, he will have intuitions and divine visions. Therefore, the actions of the human Nafs in the Methal world are embodied in the most beautiful form, like the human face. The most beautiful part of the human body is the eyes; that is one of the reasons God mentioned Hour al-Ain in the verse of the Holy Quran.

For example, Gabriel appeared for Prophet Muhammad (S) in the form of Dehle Kalbi, one of the most beautiful young Arabs. Angel Gabriel (A) does not have a face by its essence because its truth is immaterial, and according to philosophers, it is the whole intellect. Still, it must have a face when it wants to appear in the Methal or material world. In general, angels are immaterial in nature, taking form and resembling to appear. They may have different forms for different people. Angel Izrail (Death angel) will be like a beautiful person for believers and a dreadful person for disbelievers.

The one whose inner eye becomes open and sees the realm of the heavens and the earth is a person of certainty because the veil has been removed from his inner eye.

Khajeh Tusi said: "If the divine vision of the people of certainty is opened with the success of God, they can see the kingdom (realm) of heaven and earth like Prophet Abraham (A), and they can see the divine revelations that appear from the veil of the unseen. They can see God through a divine manifestation of Him in a particle of the entire universe. Divine revelations and imports enter a person's heart.

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[1] -"سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ"

"**The Trustworthy Spirit has brought it down (193) Upon your heart, [O Muhammad] - that you may be of the warners - (194)**"[1] (Ash-Shu'ara:193-194). "**Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers**"[2] (Al-Baqara:97). Human hearts are like houses; manifestations and divine intuitions are like house guests.

A narration says: "The heart is the shrine of God, So do not make anyone reside there other than God"[3]. Many things might come to our hearts, but keeping God the only resident there is important. "**We showed Abraham the location of the House: "Do not associate anything with Me; and purify My House for those who circle around, and those who stand to pray, and those who kneel and prostrate**"[4] (Al-Hajj:28). One of the inner interpretation of the verse is to clean your heart for angels which is a specific manifestation.

Khajeh Tusi said: "Each manifestation will appear for them with the most beautiful face of creatures, like what happened to Lady Maryam (A). "**And He appeared to her as an immaculate human**" (Maryam:17). Angels will appear in people's hearts or Nafs. This is also true for all manifestations that are perceived. So, manifestations and divine visions happen within Nafs, not in the outside world. So, people might see an angle or have a divine vision that others cannot see. In fact, they will see those divine intuition within themselves, not outside the world. It is like a dream that is happening in people's Khial/Methal world.

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[1] - نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤)

[2] - قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

[3] - القلب حرم الله و لا تسكن حرم الله غير الله

[4] - وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

As we proved before, all perceptions will happen in the Khial/Methal world. For example, I see things that you do not, and you see things that I do not. You see walls, curtains, chairs, and carpets and think that I see the same. In reality, all our perceptions happen within our Nafs. Our Nafs must be purified before seeing divine intuitions. "**These—He has inscribed faith in their hearts**"[1] (Al-Mujadila:22). So, the heart is a book. Its pen and material are from its type.

Here is some part of Allameh Hassanzadeh's poem in his "heart note" book:

Tamasul (intuition and divine vision) is from your perception and not outside your pure essence, o friend.

All of your status from the beginning to the end, All of your moods from enjoyments and pains,

It is from your perception of good or bad, You are the host of yourself, eating from your table,

After the mirror of your essence becomes lit, you see flowers from your garden,

Depending on your status and moods, you will perceive meanings in your Methal world,

The divine visions (angels or divine discoveries), which is your companion, will add your light and decrease your sadness

The companion of your loneliness on dark nights, will help you in your actions and tasks

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[1] أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

They talk about the past and present; and also, will give you news about future

Ayatullah Qazi (R) told his student Allameh Tabatabaei, “Do not pay attention to things other than God while you pray”. Sahleh Mosque is one of the most famous Islamic mosques that was built in the first lunar century near the Kufa mosque. This mosque was the home and place of worship of many prophets, including Prophet Ibrahim (PBUH), Idris (PBUH), Khidr (PBUH), and the place of some Shia imams, including Imam Sadiq (PBUH), Imam Sajjad (PBUH) and according to the narration of Imam Sadiq (A), Imam Mahdi (AJ) will dwell in it after appearing. There are special practices for it in the prayer books.

Allameh Tabatabaei and Ayatollah Bahari narrate that they saw angels there while praying.

Allameh Hassanzadeh said: *“The main key to understanding “Tamasul”[1] (divine intuitions and visions) is the verse of the Holy Quran: “**And He appeared to her as an immaculate human**” (Maryam:17). It means Angel Gabriel (A) appeared as an immaculate human for her. We must pay attention to the word “La Ha” (for her). For her is the real ownership. Meaning the ownership was not outside of her but was from her essence.*

*We discussed this topic before in unity of perceived and perceiver. When the Quran says, “**His is everything in the heavens and the earth; all are obedient to Him**”[2] (Al-Baqara:116). This is real ownership. As our imagination belongs to us, It means things belong to God in reality and are His manifestation. Therefore, the real meaning of Marriage in the following verse of the Quran is like the above fact. “**So it is, and We will wed them to lovely companions**” (Ad-Dukhan:54). I have*

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[1] تمثل

[2] لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ

written a book called "Human and Quran," which explains some of the discussions and traditions about "Tamasul" (Divine visions) and dreams. Readers will find more explanations that can open the doors for divine path seekers. Each verse, narration, and discussion is a light in the divine path. These narrations and discussions are gathered through the years and hopefully will be helpful for the people who are looking for the truth"[B].

These truths (angels and divine visions) are not separate from us but are the rays of our essence that appear in the Methal world, embodied, and we will see them in beautiful faces. Figures and images in our dreams are not separate from us but within us. We enjoy and feel pain in dreams, but they are within our Nafs, not separate entities from us. Marriage in the Hereafter is the real one. In the material world, the ultimate closeness happens when people marry. In the immaterial world, the closeness of two things is their unity and oneness. So, Marriage in the Hereafter is not separate from us like Marriage in this world. So carefully understand Hour al-Ain and Marriage, which are mentioned in the Holy Quran.

Angels have two main stages of existence: immaterial existence and the other is related to their appearance in other worlds, other than the immaterial world. Abdullah Ibn Salam asked the Holy Prophet (S): What is the length and width of Gabriel? The Prophet (S) said that angels cannot be described by length and width because they are spiritual souls and not physical bodies, which means they are completely immaterial (this is immaterial truth before descending). But after the descent from the nonmaterial level, angels appear in different forms for humans.

In a narration, Prophet Muhammad (S) said: "Gabriel often appeared to him with the face of a cheerful young man named Dahiya Kalbi[1]". Some have said that He has six hundred wings decorated with pearls and fills the world in his majesty. These faces are the appearance of angels as embodied in our Methal world, but their real truth is hidden. Someone asked the Prophet of Islam: "Is Gabriel a woman or a man? The Prophet (S) said: It is in the form of a man". This order is related to the appearance of Gabriel after descending, but Gabriel himself is neither male nor female because male and female have meaning for this material life. The Messenger of God asked Gabriel, I want to see you in your true form, Gabriel (A) said and you can't bear it. When Prophet Muhammad (S) went to pray, Gabriel appeared in his true form, and the Messenger of God fainted. And when he regained consciousness, Gabriel filled the whole world. Because the material world is inside the immaterial world, and the non-material world contains the material world.

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[1] - دحیه کلبی

Remember that these explanations are inaccurate, but we must give an example to understand them better.

"Our messengers came to Abraham with good news. They said, "Peace." He said, "Peace." Soon after, he came with a roasted calf. (69) But when he saw their hands not reaching towards it, he became suspicious of them, and conceived a fear of them. They said, "Do not fear, we were sent to the people of Lot." (70) His wife was standing by, so she laughed. And We gave her good news of Isaac; and after Isaac, Jacob. (71) She said, "Alas for me. Shall I give birth, when I am an old woman, and this, my husband, is an old man? This is truly a strange thing." (72) They said, "Do you marvel at the decree of God? The mercy and blessings of God are upon you, O people of the house. He is Praiseworthy and Glorious." (73)

When Abraham's fear subsided, and the good news had reached him, he started pleading with Us concerning the people of Lot. (74) Abraham was gentle, kind, penitent. (75) "O Abraham, refrain from this. The command of your Lord has

come; they have incurred an irreversible punishment." (76) And when Our envoys came to Lot, he was anxious for them, and concerned for them. He said, "This is a dreadful day." (77) And his people came rushing towards him—they were in the habit of committing sins. He said, "O my people, these are my daughters; they are purer for you. So fear God, and do not embarrass me before my guests. Is there not one reasonable man among you?" (78)

They said, "You know well that we have no right to your daughters, and you know well what we want." (79) He said, "If only I had the strength to stop you, or could rely on some strong support." (80) They said, "O Lot, we are the envoys of your Lord; they will not reach you. So set out with your family during the cover of the night, and let none of you look back, except for your wife. She will be struck by what will strike them. Their appointed time is the morning. Is not the morning near?" (81)"[1] (Hud:69-81).

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[1] - وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا
لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ (٦٩) فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ (٧٠)
وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ
(٧١) قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي شَيْخًا إِنَّ هَٰذَا لَشَيْءٌ
عَجِيبٌ (٧٢) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ
أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ (٧٣) فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ
وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٧٤) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ
(٧٥) يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ
عَذَابٌ غَيْرُ مَرْدُودٍ (٧٦) وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ (٧٧) وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ
كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا
اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ (٧٨) قَالُوا لَقَدْ عَلِمْتَ
مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (٧٩) قَالَ لَوْ أَنَّ لِي بِكُمْ
قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ (٨٠) قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا
إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ
إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١)

In Genesis 18, the Bible says: "7-Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. 8 He then brought some curds and milk and the calf that had been prepared and set these before them. While they ate, he stood near them under a tree". In the Bible, it is written that they ate the prepared food, but the Quran says against it. In fact, The food of angels is praising God, not material food, even though they might appear in the material world. This is one of the reasons we believe the Bible is changed from its original version. Material properties and rules can not be applied to angels. They will not be tired; They do not have doubt. It is mentioned after the morning prayers: "O God! Send greetings to your angels, whom you made free of food and drink with your glorification and worship". The Messenger of God (S) says: "Angels do not eat or drink from the food of this world".

In the material world, unity is not possible, but the necessity of the Hereafter is unity (the unity of perceived and perceiver, essence and form, essence and meaning). The divine visions, angels, and intuition that enter the hearts of the seekers are united with them; in other words, Marriage is the union of man with truths from the unseen world. All human beings do not deserve heavenly Marriage with these divine gifts and visions, so that they will remain behind the curtain. Until a person is prone to marrying angels, his essence does not match their truths; he cannot see them and unite with them. The faces of these lovely big eyes are hidden from the people of multiplicity and contraction. "**Hours (lovely ones), secluded in the pavilions**" (Ar-Rahman:72).

The ones who remain in the world's appearance and those who are vail from the inner world do not reach their connection. "**In them are lovely ones restraining their glances, untouched before by any human or jinn**" (Ar-Rahman:56). Seeing those lovely ones each time is more enjoyable than the previous one; it is like a missed lovely one that came back. “**Whom no human has touched before, nor jinn**”[1] (Ar-Rahman:74). The same applies to the Quran.

The essence of man should be like the Holy Quran so that he can see its truths. Otherwise, he sees nothing but paper and ink. People should become like the Quran to see its inner truth. “**It is a noble Quran. (77) In a well-protected Book. (78) None can grasp it except the purified. (79) A revelation from the Lord of the Worlds. (80) Is it this discourse that you take so lightly? (81) And you make it your livelihood to deny it? (82) So when it has reached the throat. (83) As you are looking on. (84) We are nearer to it than you are, but you do not see. (85) If you are not held to account. (86) Then bring it back, if you are truthful. (87)**”[2] (Al-Waqia:77-87). **All praise is to God to the extent that He deserves it.**

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[1] لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ

[2] إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٨٠) أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُدْهِنُونَ (٨١) وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (٨٢) فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ (٨٣) وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ (٨٤) وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَا تُبْصِرُونَ (٨٥) فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ (٨٦) تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ (٨٧)

Chapter 20: God's Rewards and Punishment and His Justice [A]

Khajeh Tusi, in chapter 20, said: "Rewards are from God's grace, and punishments are God's justice. Therefore: **"Whoever comes up with a good deed will have ten times its like, and whoever comes up with an evil deed will be repaid only with its equivalent-they will not be wronged"**[1] (Al-An'am:160). **"Whoever brings a virtue will receive better than it. But whoever brings evil—the evildoers will be rewarded only according to what they used to do"**[2] (Al-Qasas:84). **"The parable of those who spend their wealth in God's way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing"**[3] (Al-Baqara:261).

There are some people that God rewards out of His grace. **"These—God will replace their bad deeds with good deeds"**[4] (Al-Furqan:70). But there are some people whom the Quran says: **"Those are they whose works will come to nothing, in this life,**

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[1] - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

[2] - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

[3] - مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

[4] - فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

and in the Hereafter"[1] (Al-Baqara:217). There are people whom the Quran says: "**Whoever has done an atom's weight of good will see it. (7) And whoever has done an atom's weight of evil will see it. (8)**"[2] (Az-Zalzala:7-8). There are some people whom Quran says: "**Without a doubt, in the Hereafter, they will be the biggest losers**"[3] (Hud:22).

There are also some people who: "**He will give you a double portion of His mercy, and will give you a light by which you walk, and will forgive you**"[4] (Al-Hadid:28). In opposite there are some people who: "**We will punish them twice; then they will be returned to a severe torment**"[5] (At-Tawba:101).

In contrast, there are also people who: "**It will be multiplied for them, and for them is a generous reward**"[6] (Al-Hadid:18). Again, in contrast, there are some people who: "**The punishment will be doubled for them**"[7] (Hud:20).

These are because of different levels of good and evil deeds for each group, as the narration said: "The good deeds of the good people are the bad deeds of those close to God"[8]. There is a difference between Adam's disobedience and Satan's sin [B]. Prophet Muhammad (S) said: "The stroke of Ali's sword on the day of the battle of Khandaq is equal to all the good deeds of Jinn and humans"[9] (Fakhr-e-Razi, great Sunni scholar and Quran interpreter). Therefore, the highest rewards are those who lose their ego for the sake of the Hereafter, as the narration said: “There is no good deed better than to die in God’s path”.

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[1] - فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

[2] - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

[3] - لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

[4] - يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ

[5] - سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

[6] - يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

[7] - يُضَاعَفُ لَهُمُ الْعَذَابُ

[8] - حسنات الابرار سيئات المقربين

[9] - لَضربة علي يوم الخندق أفضل من عبادة الثقلين

Also, those who harm themselves have the highest torture. **“Those are they who have lost their souls; in Hell, they will dwell forever”**[1] (Al-A’raf:9). Those whose actions are united with their reward are the people of the great triumph. “**No soul knows what eye’s delight awaits them—a reward for what they used to do**”[2] (As-Sajda:17)[C]. It is for them which no eye has seen, no ear has heard, and no human heart has entered. They are free from rewards because this world and the hereafter are forbidden for divine men. The hadith says: “This world is forbidden for the people of the Hereafter [D], and the Hereafter is forbidden for the people of this world, and both are forbidden for the people of God”.

This is the writing which finished at this time. It is expected that the servants who read these chapters of the book will not spare us their good prayers and correct the errors that can be corrected. **“My success lies only with God. In Him I trust, and to Him I turn”**[3] (Hud:88). “**Exalted be your Lord, the Lord of Glory, beyond their allegations (180) And peace be upon the messengers. (181) And praise be to God, the Lord of the Worlds. (182)**”[4] (As-Saffat:180-182)[E].

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[1] الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

[2] فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

[3] وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

[4] سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ (١٨٠) وَسَلَامٌ عَلَى الْمُرْسَلِينَ (١٨١) وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٨٢)

Explanation

The Prophet Muhammad (S) said that you will enter heaven by the grace of God, and no one will enter heaven by his actions. But with your actions, you get the degrees of heaven. One should think a lot about this hadith that people do not go to heaven by their actions. It means that a person cannot go to heaven or hell with his actions. But the actions define the degree in heaven and hell. It is God's grace that includes them from eternity. The truth and the talent in God's knowledge ("Ain Thabit") or the mud and nature of humans necessitates heaven or hell. These are also God's favor. **"Whatever good happens to you is from God, and whatever bad happens to you is from your own self"**[1] (An-Nisa:79).

Because nothing comes from God except good, it is our existence that turns mercy into punishment and good deeds into evil. Therefore, the reward is from God's grace, and the punishment is from His justice. That is, the reward of people is according to their actions. If God deals with His justice, no one will be saved from divine punishment. God said to Prophet Dawood (A), give good tidings to the sinners and fear the righteous. Give good tidings to the sinners that I am forgiving and merciful and warn the righteous that no good deed will come before my justice unless it perishes.

God says, **"God commands justice, and goodness"**[2] (An-Nahl:90). When God commands justice and benevolence, he is like this. A narration said: "One of the interpretations of Justice is Prophet Muhammad (S), and goodness is Amir Al-Mu'minin Ali (A)". Amir Al-Mu'minin Ali (A) said that people who receive

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[1] - مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ

[2] - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

God's benevolence become monotheists. The reward of this kindness is God's forgiveness.

Allameh Hassanzadeh said, "The reward of a good deed is God's Fazl[1]*. (Fazl" means extra. God's Fazl means God's extra grace, which is greater than our actions). The reward of good deeds is God's excess grace, which can be multiplied many times because it is from spirit, "**The parable of those who spend their wealth in God's way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing**"*[2] *(Al-Baqara:261). It means the good deeds will be multiplied 1400 times. This extra is because of people's righteous deeds. "**He who created death and life—to test you—as to which of you is better in action**"*[3] *(Al-Mulk:2). But the punishment of evil deeds in God's justice as one (without multiplying) because it is from Nafs. "**The Nafs commands evil**"*[4] *(Yusuf:53). "**Whoever comes up with an evil deed will be repaid only with its equivalent—they will not be wronged**"*[5] *(Al-An'am:160). "**Whoever commits a sin will be repaid only with its like**"*[6] *(Al-Ghafir:40)* [A].

More reward is an indicator of extra grace, but extra punishment is injustice.

Allameh Hassanzadeh: *"If a stone is pushed from the top of a mountain, it is no longer necessary to push it moment by moment,*

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[1] فضل

[2] مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

[3] الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

[4] إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

[5] مَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

[6] مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا

but according to its nature, it will reach the bottom of the valley. Conversely, if we want to bring the stone to the top of the mountain, it must be pushed with great pain and effort because it is a path against its nature. The human Nafs is like this for divine knowledge and truths. It has an upward movement by nature, just as a stone has a natural downward movement. In reality, the human Nafs is higher than this example. In the example of the stone, there is time and space, while this characteristic does not apply to the Nafs, because it is immaterial.

*As soon as the Nafs of a person is freed from belonging, it is enhanced according to their knowledge, actions, dignity, and virtues, sometimes ten times, "**Whoever comes up with a good deed will have ten times its like**"[1] (Al-An'am:160). Sometimes 700 times, sometimes twice seven hundred, and sometimes more than that which has no end, "unlike the punishment of sin which is **equal to It is itself**"[A].*

There are two points here: 1- The rewards are based on people's knowledge and dignity; 2- The verse of the Holy Quran says, Whoever comes with good deeds, It means the good deeds should arrive there safely without being perish in this world. "**It is they who rejected the verses (Signs) of their Lord, and the encounter with Him. So, their works are in vain. And on the Day of Resurrection, We will consider them of no weight**"[2] (Al-Kahf:105).

Mu'az narrated from Prophet Muhammad (S) that said: "Praise be to God, who decrees and makes whatever He likes about His creatures". Then the Prophet (S) said: O Mu'az! I said: "Yes, Messenger of God, O leader of good and prophet of mercy".

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[1] - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

[2] - أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

Prophet (S) said: “Shall I tell you a hadith that no prophet told his nation, and if you memorize it, it will be beneficial for you in life, and if you hear it and don’t memorize it, God’s authority over you will end”. Then the Prophet said: “Indeed, before God created the heavens, He created seven angels, and He placed an angel in each heaven, and He covered each heaven with His greatness, and placed an angel at the door of each of the heavens as a guardian. The angel who watches over the servant’s deeds writes down their deeds from morning to night, and then the angel raises the deeds while shining like the sun until they reach the first heaven while that deed is, in their opinion, pure and many. But the angel who is the guardian of the first heaven says: Stand up and strike this action on the owner’s face. I am the angel of “backbiting”. It is what he ordered.

The next day, the angel comes with the servant’s righteous deed, and passes by the guardian angel of the first heaven, while in his eyes, their deed is pure and great. Until he reaches the second heaven, the guardian angel of the second heaven says to him: Stand up and return this act on its owner, whose intention was the small and worthless possessions of the worldly life, and I am the angel of the worldly life, and I will not let people’s action pass to another side of worldly life.

Prophet (S) continued: “Once again, while the angel is happy with their charity and prayer, the angel elevates the servant’s deed, and the guardian angels also like that deed, and he passes it to the third heaven. Until the guardian angel of the third heaven says: stand up and strike this action on the owner’s face and back, I am the “arrogant” angel. The owner of this action used to be arrogant to people in the gatherings, and my Lord ordered me that I would not let his action pass from me to another side.

The Holy Prophet (S) said: “Once again, the guardian angels lift up the deed of the servant while it shines like a star in the sky, and the song and voice of Tasbih (glorification), fasting, and Hajj are loud from it, and they pass it to the angel of the fourth heaven, but The guardian angel of the fourth heaven says: stand up and strike this act on the face and stomach of its owner, I am the angel of wonder (self-praise), and he is proud of himself and performed this act with a state of wonder, my Lord commanded me that I will not let his action pass from me to another side, and I will hit it on its owner."

Prophet said: "Another time, the guardian angels will raise the deed of a servant like a bride who is taken to her husband - while that deed is obligatory along with Jihad and Nawafil between two prayers, and to that's why it has a loud sound like the voice of a camel, and a brightness like the light of the sun - and they pass it towards the guardian angel of the fifth heaven until the angel says: Stand up, I am the angel of "jealousy" so that action is directed towards its owner. Hit and load on his back. Because he was jealous of those who learned and obeyed God, and whenever he saw that someone was superior to him in action and worship, he was jealous of him and criticized him. So he takes responsibility for his actions, and his actions curse him".

Prophet (S) continued: "Next time, the guardian angels will go up and pass servant action to the sixth heaven, until the guardian angel of the sixth heaven says: Stand up, I am the angel of "kindness and compassion", this action will be hit on the owner's face. Beat and blind his eyes, because the owner of this act did not show kindness and compassion to anyone whenever a servant of God committed a sin in relation to the Hereafter, or harm befell him in this world. My Lord has ordered me not to let his actions pass me in another direction.

Prophet (S) said: "Another time, the guardian angels will raise the servant's actions, actions that are accompanied by jurisprudence and profoundness and effort in worship, and piety, which sound like thunder and have a light like lightning, and Three thousand angels are with it. Until they take it to the guardian angel of the seventh heaven, that angel says: stand up and strike this action on its owner, I am the angel of the veil, and I prevent any action that is not for God from passing through. Because the owner of this deed wanted to be exalted and elevated in the eyes of the rulers, and to mention his name and good deeds in assemblies, and to be famous and heard in the cities, my Lord has ordered me not to let any deed pass from me to another side, unless it is pure.

Prophet (S) said: "Finally, the guardian angels, with a state of joy and happiness, lift up the servant's deed, which includes a good mood, silence, and abundant remembrance of God, and all the angels of the heavens and the seven angels are all following it, and all the veils pass by until they stand in front of God and testify to his righteous deeds and prayers, but God says: Although you are the guardians of my servant's actions, but I am the guardian of the things that are in my servant's Nafs. His intention of doing this act was not Me, my curse be on him! Then the angels will say: Curse of God and our curse to you!

The narrator says: Then Muaz cried and said: I said, O Messenger of God, what should I do? Prophet Muhammad (S) said: "O Mu'az, follow the example of your prophet in certainty and belief". I said: You are the Prophet of God, and I am Mu'az bin Jabal. Prophet (S) said: O Mu'az, if there is a fault and shortcoming in your actions, then keep your tongue from speaking ill of the religious brothers and the bearers of the Quran. And take your sins on your shoulders and don't blame your brothers, and don't praise yourself by criticizing and blaming your brothers, and don't elevate yourself by lowering the position of your brothers, and don't do your actions with the intention of hypocrisy. Do not enter the Hereafter from the door of this world (make the Hereafter a means of reaching this world), and do not curse and blaspheme in your assembly, so that your companions do not stay away because of your ill-temper, and do not whisper to someone else in the presence of anyone, and do not express greatness for yourself in front people so that the world's blessings are not cut off from you.

And don't tear people apart, so that the dogs of hell don't tear you to pieces, as God says: "**And those who remove gently**"[1]. Do you know what "**Nashita**" is? They are dogs that tear and break the flesh and bones of the people of hell. I said: Who has the patience and strength to do these things and traits? Prophet (S) said: O Mu'az, be aware that surely doing these things will be easy and comfortable for anyone whom God makes easy for him. The narrator says: Mu'az recites this hadith more than reciting the Quran. Hearing this hadith prompts a person to consider which of his deeds has the quality of crossing the heavens and being pure and entirely for God.

There are different degrees of goodness and badness. For some, it is a sin to look at the pleasures of heaven or to pay attention to it, but for others, this is a good thing. For example, there is a great difference between Adam and Satan's disobedience. Adam sinned, and Satan also sinned. "**Thus, Adam disobeyed his Lord, and fell**"[2] (Ta-ha:121). "**We said to the angels, "Bow down to Adam." So, they bowed down, except for Satan. He was of the jinn, and he defied the command of his Lord**"[3] (Al-Kahf:50).

Allameh Hassanzadeh: *"The difference is between Adam to Satan. They said: "**Our Lord, we have done wrong to ourselves,**" but Satan said: "**My Lord, since You have lured me away**"* [B].

Why did God honor Adam's children, but God cursed Satan. Both of them disobeyed God's command, one of them sinned out of negligence and lust, so he repented as soon as he sinned and said: "**They said, Our Lord, we have done wrong to ourselves. Unless You forgive us, and have mercy on us, we will be among the losers**"[1] (Al-A'raf:23). But Satan's sin was due to selfishness, and he did not accept his sin due to arrogance and did not ask for forgiveness.

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[1] وَالنَّاشِطَاتِ نَشْطًا

[2] وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ

[3] وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

So, there is a great difference between the sin of Prophet Adam and Satan. "**He said, "O Satan, what prevented you from prostrating before what I created with My Own hands? Are you too proud or were you one of the exalted?**"[2] (Sad:75). "**He said, "I am not about to prostrate myself before a human being, whom You created from clay, from molded mud." (33) He said, "Then get out of here, for you are an outcast". (34) "And the curse will be upon you until the Day of Judgment." (35) He said, "My Lord, reprieve me until the Day they are resurrected." (36) He said, "You are of those reprieved." (37) "Until the Day of the time appointed." (38) He said, "My Lord, since You have lured me away, I will glamorize for them on earth, and I will lure them all away (39)**"[3] (Al-Hijr:33-39). Satan did not accept his sin and told God that "You deceived me".

Regret for sin is repentance. A believer regrets and repents when he sins, but hypocrites and disbelievers are not like that. They are also happy, and they praise themselves and attribute the guilt to others. It is said in a hadith that one of the best deeds is for a believer to give charity with his right hand while his left hand is unaware of it. We should train ourselves to do all our actions only for God.

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[1] قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

[2] قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

[3] قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ
(٣٣) قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ
(٣٥) قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ
(٣٧) إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ (٣٨) قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ
فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

The higher people's knowledge, the higher their actions will be. God says: "**We made what is upon the earth an ornament for it, to test them as to which of them is best in conduct**"[1] (Al-Kahf:7). What is the best or most beautiful action? "Ihsan" is a beautiful action.

The Holy Prophet (S) said that "Ihsan" is to worship God as if God sees you, and if you do not see Him, then know for sure that He sees you. We have two main types of intuitions in worship[2]. The first perception is when the divine wayfarer sees God while worshipping, and the second perception is when the divine wayfarer sees himself in front of God's presence. The difference between people's worship and actions depends on the level of these divine intuitions. Narration says the pray and worship with presence is 1000 times higher than the non-presence.

Above all, the rewards are the reward of those who are separated from the ego and have become mortal from themselves and go step by step to reach annihilation in God. Because when a person reaches this level, all worships and prayers are under it. "Fana fillah" (annihilation in God) is meeting not heaven but heaven's creator. The verse of the Holy Quran says: "**By time. (1) The human being is in loss. (2) Except those who believe, and do good works, and encourage truth, and recommend patience. (3)**"[3] (Al-Asr:1-3). God does not say that disbelievers or infidels are in loss, but all humankind except those who believed. It does not say those who are Muslims but believers.

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[1] - إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

[2] - درک حضور و درک محضر

[3] - وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

Being Muslim differs from being a believer because God says: **"The Desert-Arabs say, "We have believed." Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered into your hearts"**[1] (Al-Hujurat:14). And another verse says that believers are few. "**Many partners take advantage of one another, except those who believe and do good deeds, but these are so few**"[2] (Sad:24).

Allameh Hassanzadeh always told his students that we have eternity before us, so make yourselves for it properly while living in this world.

Allameh Tabatabaei always cried while he was thinking about eternity. We always think about our jobs, houses, children, and others except ourselves and eternal life in the Hereafter.

Khajeh said: "Those whose actions are united with their reward are the people of the great triumph". People perform good deeds to build their souls, but when they are perfect, there are no more acts of worship to make the soul.

For example, the Prophet (S) did not worship to reach perfection because he was super perfect. So what did he pray for? The answer is that in the beginning, the grace reaches from the outside to the inside (soul). After the soul is perfected and finds worship level, the worship spreads from the inside to the outside, and due to seeing the Beauty and Glory of God, it engages in worship. Sometimes a person worships to achieve observation and intuition, and sometimes he goes to prostration and bows down and worships God because of the intuition of his greatness and majesty.

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[1] - قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

[2] - إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ

The Prophet's wife asked him how much do you worship? (why do you pray this much?). God has said about you this verse: **"That God may forgive you your sin, past and to come, and complete His favors upon you"**[1] (Al-Fath:2). The Prophet said, "Should I not be a grateful servant?" Imam Sadiq (A) said: Some worships are because of love worship, and this is a level that no one reaches except the purified. **"None can grasp it except the purified"**[2] (Al-Waqi'a:79). We should be clear from everything other than God. Allameh Hassanzadeh said monotheism is to forget everything except God[3].

Khajeh wrote this verse from the Holy Quran **"No soul knows what eye's delight awaits them—a reward for what they used to do"**[4] (As-Sajda:17). It is for them which no eye has seen, no ear has heard, and no human heart has entered.

Allameh Hassan Zadeh said: *"This verse is for the night worshipers and night prayers as God says: "**They believe in Our verses (signs), those who, when reminded of them, fall down prostrate, and glorify their Lord with praise, and are not proud. (15) Their sides shun their beds, as they pray to their Lord, out of reverence and hope; and from Our provisions to them, they give.**"[5] (As-Sajda:16) [C].*

Imam Sadiq (A) said: "There is no good deed that a servant does unless it's rewards mentioned in the Quran, except for the reward of the night prayer, which God Almighty has not stated

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[1] لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

[2] لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

[3] التوحيد تنسى غير الله

[4] فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

[5] إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ (١٥) تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

because of the greatness of its status, and then Imam Sadiq (A) recited the above verse" C.

Ayatollah Qazi (R) said to his student Allameh Tabatabaei that, "O my son, if you like worldly life, do night prayers, and if you like the Hereafter, also do night prayers".

*Prophet Muhammad (S) narrated from God that: "I have prepared for the righteous servants what neither eye has seen, nor ear heard, nor has been in the human heart, and I will not inform you about it. If you want to know, recite this verse: "**No soul knows what eye's delight awaits them—a reward for what they used to do**" (As-Sajda:17). The hadith is narrated in almost all major Sunni and Shia narration books.*

Ibn Abbas (great Quran interpreter) said, "The rewards are much bigger than to be explained" (Refer to Nur Al-Thaqalayn, Burhan, Safi, and Dur Al-Masur for more narration regarding this subject) C.

Allameh Hassanzadeh said: *"The narration mentioned no "Bashar" has seen. Bashar is the face and apparent face of a thing. So, in this narration, Bashar is the apparent human that is stuck in the worldly life and is unaware not the perfect humans and the people of the inner, So, understand it correctly.*

Khajeh said: They are free from rewards because this world and the hereafter are forbidden for divine men. *The hadith says: "This world is forbidden for the people of the Hereafter, and the Hereafter is forbidden for the people of this world, and both are forbidden for the people of God".*

Allameh Hassanzadeh: *"The divine human only wants God, who is the absolute Beauty. If heaven is sweet, the heaven creator is sweeter. A poem said: why prayerful is looking for heaven and unaware of the creator of the heaven.*

Amir Al-Mu'minin Ali (A) said: "When a mystic exits from this world, "Saeiq" (driver) and "Shahid" (witness) will not find him, *nor Khazin (Gatekeeper angel of heaven) find him in heaven, nor Malik (Gatekeeper angel of hell) find him in hell. It was asked, "where is he?". Imam (A) replied: "**In an assembly of virtue, in the presence of an Omnipotent King**" (Al-Qamar:55)" D.*

This is a level beyond heaven and hell. [Saeiq and Shahid are referring to this verse of the Quran, which says: "**And every soul will come forward, accompanied by a driver and a witness**"[1] (Qaf:21).

At the end of this essay, Khajeh finished his book with this verse from the Holy Quran: "**Exalted be your Lord, the Lord of Glory, beyond their allegations. (180) And peace be upon the messengers. (181) And praise be to God, the Lord of the Worlds. (182)**" (As-Saffat:180-182).

Allameh Hassanzadeh: *"This is because of narration from Amir Al-Mu'minin Ali (A), who said: "Those who want to benefit with full measure, So when they get up from a meeting, recite the above verse". Khajeh Tusi brought this verse from the Holy Quran at the end of his book to show that those who are closest to God are passive from Him. (They do not have any action out of their desires). Although, Prophet Muhammad (S) said: "Whoever dies and his inheritance is notes and books, heaven is obligatory for him"[2].*

Worshipers repent from sin, and mystics seek forgiveness for their worship. The fear is because they see those writings and actions as a veil and preoccupation from God. "O God, repent from worship and also repent from repent" (Allameh Hassanzadeh in Divine letter[3]).

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[1] وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

[2] من مات و میراثه دفاتر و المحابر وجبت له الجنه

[3] الهی نامه

Having fear in front of the king is considered politeness. Allameh Hassanzadeh finished the explanation with the following poem at the end of his famous poem book, "The Heart Note".

My Lord, "The Heart Note" became my veil, Like other essays and books

My light soul became powerless, From gaining light by these veils

With the love of stone and mud, a common ignorant becomes unaware of the heart world

Stone or mud is a veil similar if the heart note becomes a veil

As long as Hassan becomes a poet, his thinking will be the order of the poem

He will see the rhyme of the poem in a dream as a thirsty person sees water in a dream

When is he present with God that the rhyme of his poem has separated him from his God

For some time, he wrote in the "Note of Heart" and did not know whether he would take it from the left or the right

O God, by your kindness, make Hassan the best that you can convert one grain into a hundred threshing

I (Allameh Hassanzadeh) finished explaining this book in the month of Rajab 1984. It was discussed and taught by Ostad Muhammad Mahdi Me'marian in 2004-2005.

*Their call therein is, "**Glory be to You, our God,**" And their greeting therein is "**Peace**" And the last of their call is, **Praise be to God, Lord of the Worlds**.*

All praise is to God to the extent that He deserves it.